LEXICOGRAPHIC PRACTICE IN TAMIL

PROBLEMS AND PROSPECTS

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A System of Transliteration of Tamil

VOWELS

Short		Long		Dipthong	
அ	a	ஆ	ā	ஐ	ai
இ	i	ஈ	ī	ஔ	au
உ	u	ஊ	ū		
எ	e	ஏ	ē	**ĀYTAM**	
ஒ	o	ஓ	ō	ஃ	k̲

CONSONANTS

Hard		Soft		Medial	
க்	k	ங்	ṅ	ய்	y
ச்	c	ஞ்	ñ	ர்	r
ட்	ṭ	ண்	ṇ	ல்	l
த்	t	ந்	n	வ்	v
ப்	p	ம்	m	ழ்	ḻ
ற்	ṟ	ன்	ṉ	ள்	ḷ
ஸ்	s	ஷ்	ṣ	ஹ்	h
		ஜ்	j		

Preface

This study was originally a UGC postdoctoral research project executed at the Department of Tamil Language, University of Madras, during 2002-2005, which was subsequently submitted along with four publications of this writer for the award of the Degree of Doctor of Letters (D.Litt) in Applied Linguistics of the University of Madras. The D.Litt. Degree was awarded in the year 2006.

Lexicographic theory and lexicographic practice as spheres of academic scholarship remain relatively undernourished in Tamil. Vaiyapuri Pillai's introductory article on the history of Tamil lexicography included in the *Tamil Lexicon*, Dr V. Jayadevan's *தமிழ் அகராதியியல் வளர்ச்சி வரலாறு* (A History of Lexicographical Development in Tamil), and Gregory James' *Colporul: A History of Tamil Dictionaries*, besides a handful of monographs and articles, are all that we have today on lexicographic theory and dictionary criticism in Tamil. As regards lexicographic practice, we do not have a first-class, total language, monolingual or bilingual dictionary for the Tamil language, with the *Tamil Lexicon's* utility progressively shrinking in the face of the burgeoning needs of today's dictionary user, and with the *Peruñcol Akarāti* (Greater Tamil Lexicon), being manually compiled, demonstrating little evidence of catching up on the present-day advances in computational linguistics, computational lexicography and computer corpus linguistics. It is "rich on citations but poor on all other aspects" (P.R. Subramanian).

The study on hand is a fully documented, analytical examination of this state of affairs, embodying in itself the following dimensions:

1. A synthesis of the ruling principles, conventions and norms of lexicography that universally define and inform dictionary making and dictionary criticism
2. An inductive study of the problems and perspectives of lexicography in Tamil from the standpoint of lexicographic practice, as exemplified in the three principals, typologically distinct, bilingual dictionaries in Tamil, viz. (i) *Tamil Lexicon*, (ii) *Cre-A's Dictionary of Contemporary Tamil,* and (iii)*English – Tamil Dictionary* of the University of Madras, which have been subjected to scrutiny, article by article, that run into about 2,00,000 headwords.
3. An extended critique of the practice of lexicography in Tamil, bringing into its canvas the lexicographic pursuits of Tamil University, Anna University and a few private dictionary making forays, examining their structures and utility, with the theory and practice of lexicography in English serving as the touchstone.
4. A synoptic account of the prospects of lexicographic research in Tamil by drawing on *Tolkāppiyam* and other indigenous sources, and bringing them to bear on the theories of the West.

It is now gratifying to note that the University of Madras has since taken up the revision and updating of the *Tamil Lexicon* under the "University with Poential for Excellence" scheme of the University Grants Commission, and that the revision of *Cre-A's Dictionary* has also been in progress. The present evaluation, apart from being a catalyst, is hoped to provide conceptual

direction and methodological framework for these revisions, besides extending substantial inputs to the respective dictionary makers, and helping them steer clear of the deficiencies and failings which tend to impair the academic worth and utility of these wordbooks, and which have been elaborately documented in this critique. One hopes that the University of Madras will also take up the revision of their *English-Tamil Dictionary* before long.

In the larger context, there is the need to stimulate a scholarly interest in lexicography so that there emerges an awareness of dictionaries as the eyes and ears of the strength and vibrance of the given language. There must be departments of lexicography in our universities that constantly keep an eye on the vicissitudes of words and their semantic complexions occurring in tune with the changing fortunes of the linguistic community in question, and that issue supplements or revised editions periodically, accommodating the resultant changes and innovations in lexicon and usage. This writer will feel rewarded if the present study provides a focus to the above consideration, and contributes to the sense of significance of lexicography as a serious academic pursuit in Tamil.

Acknowledgements

I have had the privilege of translating folk ballads, modern poetry, and classical works such as *Kalittokai* and *Tolkāppiyam,* into English since the 1980s, which, by necessity, kept me looking at bilingual dictionaries constantly. Further, teaching dictionary use is part of the course in translation theory and practice that we offer at Presidency College. Thus began my growing interest in lexicography, and the need to examine dictionary entries for their strengths and inadequacies. My participation in a month long national workshop on lexicography at Udupi in the year 1988 and my association with the making of a multilingual *Kannada-Tamil-Englsih-Japanese Dictionary* at the Institute of Asian Studies initiated me into lexicography proper. Then came the opportunity to compile and edit the UGC-supported *A Dictionary of Literary and Critical Terms in Tamil* (English-Tamil), which decisively and intensely turned me into the issues and problems of lexicography in Tamil. It was during the making of this Dictionary that I had to closely look at the various glossaries and dictionaries in Tamil, besides interacting with scholars and linguists that include Dr. G. John Samuel, Dr. M. Shanmugam Pillai, Dr. P. Maruthanayagam, Dr. A. A. Manavalan, Dr. Annie Thomas and Dr. T. B. Siddhalingaiah, Interactions with them gave me significant insights into some of the complex issues in linguistics, poetics and lexicography. I stand in debt to all of them.

The *Tamil Lexicon, the English-Tamil Dictionary* of the University of Madras, the Greater Tamil Lexicon (*Peruñcol Akarāti*) of the Tamil University and the newly made Cre-A's *Dictionary of Contemporary Tamil*

had been among the frequently consulted works. I had been filled with surprise and anguish at their crippling deficiencies in the midst of their unassailable strengths. I was also concerned that they had not been subjected to much of learned reviews and evaluations, save for one or two stray instances. Even the most painstaking and comprehensive work of Gregory James, titled *Colporul: A History of Tamil Dictionaries* (2000) running into more than 900 pages and containing exhaustive reference sources and documentation, is in the nature of a bird's-eye view, insofar as the serious maladies ailing Tamil lexicography are either overlooked or inadequately treated.

All through these years, the constant encouragement and counsel from Dr. V. Jayadevan, Professor and Head, Department of Tamil language, University of Madras, had been nurturing my lexicographic passion and stirrings. I must record my profound indebtedness to him at this moment. It is no mere ritual to state that his understanding, perceptiveness and indulgence have contributed a great deal to my abiding interest in lexicography. Prof. Jayadevan extending a helping hand, I undertook two important lexicographic assignments, viz. *Pals Tamil e-Dictionary (Tamil-Tamil-English)* and *Oxford English-English-Tamil Dictionary*, which provided me further opportunities to systematically and critically examine the structure and content of the above mentioned popular bilingual dictionaries in Tamil.

At this juncture in 2002, the University Grants Commission, New Delhi, offered me a three-year postdoctoral research award for undertaking a study of the issues and perspectives of lexicography in Tamil. The gesture of the UGC in allowing a research award for lexicographic studies and dictionary

criticism is an act, sagacious and futuristic, in view of the lukewarm attitude of many of our *universities and institution of higher learning towards so* fundamental and significant an academic sphere as lexicography. I am deeply obliged to the Commission for this award, which has facilitated the present study.

That I have been permitted to execute this project at the University of Madras, the First University in the country to have a first – class bilingual, bidirectional dictionary for an Indian language compiled, has provided me the right *kind of academic ambience to work in. It is extremely kind of the* University authorities, particularly prof. Pon. Kothndaraman, and prof. S. P. Thiyagarajan, the then vice - Chancellors, to extend the necessary administrative and academic support for the smooth prosecution of my study.

It is a matter of profound satisfaction to me that this study is part of the thesis on which I have been awarded the D. Litt. Degree by the University of Madras. I am grateful to the University for permitting its publication. I *should record my indebtedness to Dr. John samuel, Director, Institute of Asian* studies, who willingly came forward to publish this work through the Institute, and to Dr. K. Elango, professor of English, Anna University, who went through the manuscript and offered me several rewarding suggestions.

The exacting labour for more then three full years that translated into the present work would not have been possible without the extraordinary patience of my wife Mrs.Thenmozhi, and the unobtrusive support and *appreciation of my son Dr. M. paari, who are entitled to such gratitude as must* be beyond a verbal expression.

I owe special thanks to prof. P. S. Raghuraman, Controller of Examinations, presidency College, who has been a source of encouragement to my pursuits in several ways and my final thanks must go to Ms S. Thilagavathi, MS. K.G .Subhasri and Miss. G.Thamizhselvi who have done the computer typing and formatting with a rare sense of involvement and fineness.

Abbreviations

adj	adjective
adv	adverb
ALDCE	Oxford Advanced Learner's Dictionary of Current English
aux	auxiliary verb
cf	compare
COD	Concise Oxford Dictionary
conj	conjunction
etc.	et cetera (= and so on)
ETD	English- Tamil Dictionary (University of Madras)
EURALEX	European Association for lexicography
FL	foreign language
L_1	first language
L_2	second language
n	noun
OED	Oxford English Dictionary
opp	opposite
OSLD	Oxford Senior Learners Dictionary
Pkt	Prakrits
Prep	preposition
Pron	pronoun
sb	somebody
skt	Sanskrit
SL	source language
s.o.(in Cre-A)	someone
sth	something
TL	target Language
V	verb
vi	intransitive verb
vt	transitive verb

EVALUATION OF TAMIL LEXICON

Significance of the *Lexicon*

The *Tamil Lexicon* (six volumes and a supplement, 1924-1936, 1939) of the University of Madras is a landmark publication, the most important work of modern scholarship in Tamil. It represents the first comprehensive and systematic institutional attempt to compile a dictionary for the Tamil language in consonance with the ruling principles and practice of lexicography of the day. By its sheer volume, comprehensiveness of scope and perspective and its exhaustiveness of treatment, it stands out and overshadows all the wordbooks that preceded it in Tamil. Insofar as the greatness of a work is measured in terms of the extent of reader-response and influence upon its successors, the *Tamil Lexicon* (hereafter, the *Lexicon*) is the greatest book of scholarship in Tamil of the twentieth century. Its treatment of lexical signification on the basis of illustrative quotations in a majority of articles endows the *Lexicon* with intrinsic strength and credibility, owing to which the dictionary readers in Tamil, especially the graduate users and researchers, keep looking to this work as the authentic and definitive lexical guide in Tamil, so much so that the University of Madras, its proud publisher, hardly thought it necessary either to revise it or to issue supplements. No wonder then that the many academic glossaries and dictionaries produced in Tamil during this period are either abridgements or pale imitations of the *Lexicon*. Looked at in another way, the *Lexicon* has been viewed as so complete and ripe an authority on matters of lexicology and lexicography in Tamil that the need for lexical research and dictionary-making has not been significantly articulated by the universities and other centres of advanced research in Tamil.

Indeed, viewed in its totality, the *Lexicon* looks worthy of such trust and acclaim. It is the first comprehensive bidirectional dictionary compiled for an Indian language by a university. The wealth of lexical and lexicographic information included in it was unmatched and far ahead of its time. Its bilingual character, etymology and citation-based treatment of signification, whatever their limitations, were then path-breaking features of dictionary-making in India. That it has been informed by the contemporary principles of lexicography in the West, that the advances of the day in linguistics have been exploited in the analyses and structuring of data truly invest the *Lexicon* with the status of precedent-setter and frontierspiece, with potential to inspire and stimulate lexicographic activity in the Indian languages.

The *Lexicon* comprises a massive corpus of 1,24,405 headwords, collected in seven large volumes running into about 4,500 pages. The project was steered by distinguished scholars – J. S. Chandler, S. Anavaratavinayagam Pillai, C. P. Venkatarama Aiyar, P. S. Subramania Sastri and S. Vaiyapuri Pillai – as Editors, successively through a period of 27 years from 1913 to 1939. It is undoubtedly a prodigious achievement, containing as it does a broad spectrum of the lexical hoard in Tamil belonging to a sprawling historical space of more than two millennia, and remaining scattered in diverse genres and fields of expression and experience. That the *Lexicon* does not represent the entirety of Tamil linguistic expression and that there are gaps and omissions in the various categories of the Tamil lexicon do not in the least lessen the historical significance of this great wordbook. The *Oxford English Dictionary* (OED), whatever its superior claims to historical accuracy, methodological perfection and infalliable precision of sense - designations, had before it well-documented language and literature of a relatively brief span of about a thousand years. And it grew out of a well-entrenched and vibrant continental lexicographic tradition nurtured by such brilliant minds as Jacob Grimm, Nathan Bailey, Kersey-Phillips, Benjamin Martin, Samuel Johnson, Noah Webster, Worcester, Henry Todd and Richard Chenevix Trench. The large and many-tiered editorial team apart, it had an army of volunteers for citation-reading and collecting field data. The *Tamil Lexicon,* on the other hand, had no such tradition to lean on, no academically sustaining lexicographic setting and no trained lexicographers. It had to start from the scratch, with the existing glossaries and dictionaries remaining no more than disparate, non-definitive sources of restricted corpuses.

The *Lexicon* team, a small body of eminent traditional scholars but with not much of acquired lexicographic skills, had to read through the extensive body of literature, prosodical and grammatical works, philosophical treatises, commentaries and *nighantus*, which, given the absence of well-equipped research libraries and technological aids in the beginning of the twentieth century, might have put enormous strain on them. It goes to their extraordinary perseverance and commitment to the cause of the *Lexicon* that they made use of almost all available sources for the collection of the lexicon and citations. The list of their sources given in the forematter is worth reproducing here, which will not only indicate the extent and breadth of the *Lexicon* corpus but also have a bearing on the present evaluation:

The Rev. M. Winslow's Dictionary was originally taken as the main basis of work. But, the vast amount of literature belonging to the early, the medieval and the modern periods that has been published since Winslow's time has made it absolutely necessary to widen the basis and the scope of the Tamil Lexicon.

(a) The great Tamil classics of the Sangam period, the grammatical works, Tolkāppiyam and Iṟaiyaṉār Aka-p-poruḷ, and the ethical and other works included in the Patiṉeṇ-kīḻ-k-kaṇakku represent the earliest stage of literary Tamil. The Sangam and post-Sangam classics have been carefully and critically edited by Mahāmahōpādhyāya Dr V. Swaminatha Aiyar and by a few other scholars. The grammatical works have been mostly edited by the late Rao Bahadur C.W. Damodaram Pillai.

(b) Religious and philosophical treatises closely followed the early Tamil literature. These are the first 11 Tirumuṟais of the Šaivities, the Nālāyira-tivviya-p-pirapantam of the Vaishnavites, the Jain works like Cūḷāmaṇi, etc., the Buddhist works, like Maṇimēkalai, etc. The longer poems like Peruṅkatai, Cilappatikāram, etc., and the early *nikaṇṭus* like Tivākaram also belong to this period.

(c) Kambaṉ's Rāmāyaṇam, Periya-purāṇam, Kaliṅkattu-p-paraṇi, the three Ulās, Takka-yāka-p-paraṇi, etc., represent the early medieval Tamil literature. To this period must be assigned the Yāpparuṅkalam, Vīracōḻiyam and a few other notable grammars. Among the philosophical and religious works of the period may be mentioned the 14 Šāstras of the Šaivites and the exegetical works on the Nālāyira-tivviya-p-pirapantam. The commentaries on Tolkāppiyam, Sangam works, etc., were written during this period.

(d) Villiputtūrar's Pāratam and the Purāṇic works such as Kōyiṟ-purāṇam, Pākavatam, Kanta-purāṇam, Tiru-v-ālavāy-uṭaiyār-purāṇam represent the late medieval period of Tamil literature. Commentaries on the 14 Šaiva Šāstras, religious and philosophic treatises like Ñaṉavāciṭṭam, Mērumantara-purāṇam, etc., several minor *pirapantams* and *nikaṇṭus* like Akarāti-nikaṇṭu and Cūṭāmaṇi-nikaṇṭu belong to this period. Some of the special treatises on arts and sciences, like Ciṉēntira-mālai and Cūṭāmaṇi Uḷḷamuṭaiyāṉ (Astrology), Parata-cāttiram (Dancing), Kaṇak-k-atikāram (Mathematics) must also be counted among the works of this period.

(e) Contact with the European nations may be taken to inaugurate the modern period. *Pirapantams* of Kumarakurupara-cuvāmikaḷ, Civa-p-pirakāca-cuvāmikaḷ and Civañāṉa-muṉivar, grammars like Ilakkaṇa-viḷakkam, Toṉṉūl-viḷakkam and Pirayōka-vivēkam,, devotional poems like those of Tāyumāṉavar and Rāmaliṅka-cuvāmikaḷ, musical compositions like Irāmanāṭakam and *patams* like of those Kavikuñcara Pārati, minor works like Aṟappaḷīcura-catakam and Kumarēca-catakam - all these belong to this period. Astrological treatises like Kumāracuvāmiyam, medical treatises like Paiṣaja-kalpam, Christian works like Iraṭcaṇiya-yāttirikam are also some of the other important works.

Almost all the works available, ranging from the earliest specimens of Tamil literature to the latest, have been studied and utilized for the Tamil Lexicon, and a fairly exhaustive collection of words has been made from them. Manuscript materials have also been occasionally used. An exhaustive *index verborum* of the important *nikaṇtus* has been prepared and it has been of considerable use in the preparation of the Tamil Lexicon.

Besides Winslow's, all the important earlier dictionaries like Catur-akarāti, Fabricius's Dictionary, Rottler's Dictionary, the Jaffna Dictionary and the Sangam Dictionary have been consulted and utilised.

The following sources have also been used:

1. The inscriptions (in Tamil) belonging to different periods, published by the Archaeological Department.
2. Glossaries of the various publications of Mahāmahōpādhyāya Dr V. Swaminatha Aiyar and other scholars.
3. Glossaries of judicial and revenue terms, such as Wilson's Glossary, Sitaramayya's Classified Glossary, Col. Yule's Hobson-Jobson, etc.
4. McLean's Manual of the Administration of the Madras Presidency, Vol. III and the District Gazetteers of the Tamil Districts, Thurston's Castes and Tribes of Southern India.
5. Text-books on modern sciences and arts.
6. Special dictionaries like Malai-y-akarāti, Mūlikai-y-akarāti, Cōtiṭa-v-akarāti, Vaittiya-paripāṣai-y-akarāti, Apitāṉa-cintāmaṇi, Apitāṉa-kōcam, Lushington's Vernacular List of Trees, Shrubs and Woody

Climbers in the Madras Presidency, Gleeson's Catalogue of Trees, Shrubs and Herbaceous Plants.

7. Modern Tamil works in prose and verse, as well as articles in leading Tamil journals.

Besides the above, the Tamil Lexicon has also utilized the sources relating to the following:-

1. Technical terms of the ancient Šāstrās, such as Logic, Astronomy, Astrology and Medicine.
2. Mythological names of persons, places and things.
3. Professional terms and slang of various kinds.
4. Provincialisms in the Tamil country proper, Jaffna and Nāñci-nātu, and local usages of various places.
5. Usages peculiar to various castes.

To the compilation of words from the above sources, Honorary Workers like Messrs. Sydney Gordon Roberts, Robert Fischer and S. Rādhakrishna Aiyar, and Honorary Referees like Messrs. S. Dēsikavināyakam Pillai of Nāñci-nāṭu and S. R. Muttukumāru Mudaliar of Jaffna added considerably. Mahāvidwān R. Raghava Aiyangar was also of occasional help. (li-liii)

Object and Plan of the *Lexicon*

The Syndicate of the University of Madras, while commending Sir Frederick Nicholson's proposal (in 1905) for updating Winslow's *Dictionary of the Tamil Language*, urged upon the Government "that there should be for so ancient and important a language, with a classical literature of so unique a character, a dictionary worthy of its subject". It should be a "first class dictionary", compiled on a "national basis", to foster and assist the development of "modern high class vernacular literature" (iii). The Government approving of the proposal and sponsoring it, the Lexicon project came into being in the year 1913. On the basis of the specimen pages of the Lexicon circulated among them, eminent Western scholars and lexicographers suggested that

1. The Lexicon should satisfy the Tamil scholars of the orthodox style by extended investigation of obscure works and by careful elucidation of words rarely, if ever, used, and words used in technical senses, as in Jaina, Medical, Astrological and other literature. In this aspect it had to be more or less encyclopedic in character and to a considerable degree a *Tamil-Tamil Dictionary of Tamil Literature* which would help Tamil scholars who had little or no acquaintance with English (emphasis added).
2. It should satisfy the ideal of Western scholarship by bringing out the philological relations of Tamil with other languages.
3. It should serve the need of the large majority of the Tamil people and those acquainted with English by giving them an accurate, complete and up-to-date dictionary, clearly explaining the words used in spoken and literary Tamil in terms of English words and idioms. (vii)

Accordingly, it was decided that the proposed Tamil Lexicon should be a dictionary "at once many-sided and comprehensive and edited on critical and scientific principles" (vii).

On a review of the progress of the work after three years, the Syndicate felt that there was "good ground" to fear that "the Lexicon, if completed on the present lines and with the present staff, would not be a publication worthy of the University". For there existed no clear and comprehensive statement of the plan and the principles on which the dictionary was to be edited (viii). A concerned Syndicate concluded:

> If the Lexicon be completed on the present lines and with the existing agencies, it cannot fail seriously to disappoint both the student of Tamil literature who seeks in it for a full account and accurate definition of Tamil words and the student of language who looks to the dictionary for scholarly information on the sound value, origin and relationship of the forms printed in it. (ix)

Subsequently, the responsibility for the production of the Lexicon was completely transferred to the University from the Government, and a thorough revision of the work already done had been undertaken. However, they went about the work without a clearly formulated plan and style manual. "Though there had been frequent discussions about the plan of the Lexicon, the scheme which was being followed had not been put in writing in a consolidated form. The Lexicon committee therefore had such a plan prepared and published, as a safe and sure guide for the future" (xii). It was indeed this lapse that has contributed to several kinds of contradictions and inconsistencies in the *Lexicon.*

It is important to note that the first volume of the *Lexicon* had already been published when the plan and the style sheet were brought out. Again, it was after the publication of the first volume that a more broadbased collection of vocabularies was undertaken, and a systematic editorial scrutiny of the individual entries was made. To quote from the Syndicate's "Preface":

> During this period (from July 1927, after the publication of the first volume in 1926), the cards defining the words that were to go into the Lexicon were revised as carefully as possible. In addition, a large collection of new words was prepared. Circular letters were sent to various specialists, gentlemen of local influence and public bodies, requesting them to send in collections of words, together with their meanings, derivations and uses. In response to this request, a large number of new words, literary, colloquial, regional and technical, were received and, wherever possible, incorporated in the Lexicon. Special words used in legal documents and proceedings and land tenures, in architecture, music, painting and dancing, and in medicine and the arts of healing, and words prevalent amongst communities like the weavers, the kallars, etc., or in particular localities, were all collected with assiduity and incorporated in the Lexicon. Glossaries were prepared for books not already dealt with and inscriptions were studied and words collected therefrom. Books on Jaina and Saiva Siddhanta and other systems of

Indian Philosophy were examined and words selected. No pains have been spared to make the work exhaustive. (xii)

Nevertheless, the seven page "Plan of the Tamil Lexicon" included in the forematter (liv-lx) largely informs the structure and content of the *Lexicon*. Since this "Plan" has a bearing on the present evaluation, it is reproduced below:

All words, derivatives and compounds as well as parent-words, are arranged in a strictly alphabetical order, *viz.* (1) vowels, (2) the aspirate *aytam,* (3) mute consonants, each with its syllabic series, and lastly the Grantha letters adopted.

The general order in the arrangement of an article is as follows:-

(1) The word, (2) the transliteration, (3) the part of speech, (4) the origin and derivation, (5) the cognates, (6) the meaning (a) in English, and (b) in Tamil, and (7) quotations under each meaning, with chapter and other details of the authorities cited, as also illustrative expressions. All these seven features are not, of necessity, present in all or even in the majority of words; (4), (5) and (7) may be absent under many for obvious reasons.

To take up each of these in order:

1. The Word

1. Compound words as well as uncompounded individual words are given in the Lexicon.

The compound words admitted are either

(a) those that have contracted forms owing to the omission of case endings, particles, etc., e.g., கைகொட்டு-தல்,

(b) those fused into a new unit as it were, e.g., கற்றச்சன், or

(c) those that have acquired new or specialised meanings, e.g., கம்பி நீட்டு-தல்.

Such compound words are usually given in their most common spelling or combination.

Derivative words, such as verbal nouns, are given only when they have acquired new or specialised meanings, e.g., நடக்கை.

2. Words of all parts of speech, words in ordinary use in Tamil, either of native origin or derived from Sanskrit or other languages, words in corrupt forms that usage has sanctioned, words with veiled,

euphemistic or ironic meanings, the argot or cant of special classes, technical words of the arts and sciences, local words and expressions, literary words and phrases, technical terms of Tamil Grammar, Prosody and Rhetoric, the special vocabulary of the nursery, the dialectal speech of the vulgar and of special communities – all these find their appropriate places in the Lexicon.

3. Up to the end of page 506 (*i.e.*, to the end of the second part of Volume I), words of non-Tamil origin, used either singly or in combination with other words, are indicated by asterisks preceding them. As the origin of the words can be found from the etymology given, this feature being redundant, has been discontinued from page 507.

4. In words of non-Tamil origin having the initials ஜ, ஷ, ஸ, etc., the spelling is not fully tamilised.

5. Homonyms of diverse origins are treated as distinct words, e.g.,

அத்தம்^{1}		அத்தம்^{4}	*<abda*	அத்தம்^{7}*<asta.*
அத்தம்^{2}	*<T.addamu.*	அத்தம்^{5}	*<artha.*	அத்தம்^{8}*<hasta.*
அத்தம்^{3}	*<advan.*	அத்தம்^{6}	*<ardha.*	

6. Common or poetical variations from regular forms, such as அறன் for அறம், கேடையம் for கேடயம், have not been included. Rare variations, however, find mention, e.g., அவன் for அவம்.

7. In cases of words that have two forms, e.g., அர்த்தம், அருத்தம்; அர்ச்சனை, அருச்சனை; பக்ஷி, பட்சி, and of words which are spelt with either ர or ற, or ந or ன, the commoner forms of such words are usually given but sometimes both.

8. In naming Ṛsis or other eminent personages, either the singular or the honorific plural form is used, according to accepted usage. No significance is attached to the use of either form.

9. Names of persons, places, rivers, mountains, gods, goddesses, if occurring frequently in inscriptions or in literature, are included in the Lexicon. Authors and literary works also find mention, with brief

indications of the time when the authors flourished or when the works were written.

10. English and such other foreign words have been included only when they have been tamilised in forms, e.g., ஈரங்கி (Hearing); வில்லடி (Bill of lading); or when they have acquired a new significance, e.g., ரயில் (train).

11. Though all verbs can be made the bases of corresponding verbal nouns by the addition of appropriate noun suffixes, only the most important verbal nouns and those most frequently in use, are included in the Lexicon.

12. Where usage has distorted a word beyond recognition of its correct form, the distorted form of the word is also given and is referred to the correct form. Where ordinary usage does not depart far from the correct form, only the correct form is given.

13. In the case of compound words, the final letters of the first element are made to combine with the initial letters of the next, according to sandhi rules; or they appear as simple words unaffected by sandhi, according to prevalent usage.

14. Verbs are given in their radical forms only, though the suffix தல் or த்தல் is added with a hyphen. These are not to be confused with verbal nouns, which, if given, will be found in their strict alphabetical places.

15. Conjugational forms and present and past participles, as derivable from verbal stems according to well-known rules, are not given.

16. The radical elements of some verbs like, அண்-, அள்-, always annex உ in forming verbal stems; others like கொள்-, விள்- sometimes have the augment and sometimes omit it. The verbs of the former class appear in the Lexicon as அண்ணு-, அள்ளு-, and of the latter, as கொள்(ளு)-, விள்(ளு)-.

17. In the case of verbs like கேள்-, நில்-, their hyphenated forms with தல் show the final and initial letter unchanged; while the forms they take according to sandhi rules are given in square brackets.

18. Causative forms which can be easily made with suffixes like பி, வி, are not generally given in the Lexicon.

19. Periphrastic formations, made with auxiliary verbs like இடு-, கொள்-, etc., are not generally given in the Lexicon. But, under the main word, இடு-, கொள்-, etc., their character as auxiliary verbs, is mentioned.

20. Where there are several homonyms of the same spelling and only one of them is a verb or a noun, that homonym is referred to in other places in the Lexicon, both in derivations and in meanings, without the superior number, as the reference is clear even without it, e.g., கதி, காழ்-.

21. Words beginning with ஐ, ஷ, ஸ, etc., have been included in the Lexicon for the following reasons:-

    (i) A large number of such words of Sanskritic, Arabic and other foreign origin are found in use, both literary and colloquial; and the modern tendency is to adopt these loan-words with their original spellings.
    (ii) Such words are sometimes adopted in Tamil works with their foreign spelling slightly modified, but without fully tamilising them. In some cases, the sense also undergoes a change, e.g., ஸர்வாணி, ஸாஹேப், ஹேட்டு.
    (iii) Some of these words, though in common use, have no corresponding tamilised forms, e.g., ஜகா, ஜிப்பா.

II. The Transliteration

1. Every catch-word has been transliterated into Roman script for the benefit of non-Tamilians. The transliteration exhibits only the equivalent of the *written* word. A *phonetic* representation of the word is not attempted. As only the radical forms of verbs are given, the தல் or த்தல் added to the stem is not transliterated.

2. The composition of compound words is made clear, by distinctly marking off, with hyphens, the components and the interposed consonants or semi-vowels, e.g.,

   aru-v-uru

   iṭai-p-paṭu-

   in̲-n̲-icai.

   Where, however, in sandhi, a consonant has been changed into another or lost, the transliteration does not mark off the component parts with the hyphen.
3. The key to the transliteration is given separately in a table.

III. The Part of Speech

1. The part of speech of a word follows the divisions of English grammar; and it is indicated in italics after its transliterated equivalent.
2. When words expressive of sounds are treated, they are given as nouns, with the suffix எனல் added, e.g., ஒல்லெனல். In the illustrative quotation, however, a variant of எனல் may occur.
3. Where a compound word is made up of a noun and a verb, and is related only as subject and predicate, such compound word, if given to indicate idiom, is treated as a noun, e.g.,வழிமுட்டுதல்.
4. The verbs undergo various changes of form in conjugation.[1] Such changes have been classified, following Dr. Graul, under twelve type-verbs, viz., (1) செய்-, (2) ஆள்-, (3) கொல்-, (4) அறி-, (5) ஆக்கு-, (6) நடு-, (7) உண்-, (8) தின்-, (9) கேள்-, (10) கல்-, (11) தீர்-, and (12) நட-. The conjugational stems that do no come under these types, like தா-, சா-, காண்-, make a new class (13). The distinctive forms of these type-

   verbs appear in a separate table. The numeral given after the transliterated form and before the abbreviation *v.* indicates the type-verb which must be followed in conjugation. Compound verbs are not indicated in this way, as such verbs follow the conjugation of their final component. For instance, இடிவிழு-தல் does not bear the reference to the number of the type-verb; but விழு-தல் does.

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[1]There are certain defective verbs in Tamil as in Sanskrit and certain other languages, and they are conjugated not in all tenses but in a few only. In those cases, only such conjugated forms as are indicated by the illustrations should be understood as having been given.

5. When a verb is both transitive and intransitive in use, its origin or cognate, if known, is given immediately after the part of speech, but before its distinctive use, e.g.,ஊன்று-தல் ūṉṟu-, 5 *v[T. ūnu, ūnnu] intr.*1.To be fixed...-tr. To fix...
6. When a word is treated as belonging to several parts of speech, its origin or cognate, if known, is given immediately before the parts of speech, e.g.,சற்று.

IV. The Origin and Derivation

1. With regard to the origin of words, there are five points to be noticed:

(i) When the origin of a word is certainly known, the original word of the derivate is preceded by the sign <;

(ii) When the suggested origin is probable, *prob.* precedes the original word;

(iii) in doubtful cases, *perh.* precedes the suggested origin;

(iv) where a possible relation or a mere correspondence is suggested, *cf.* is used; and

(v) in cases where no conjecture is possible, nothing is indicated by way of origin.

2. Where the origin of a word is Tamil, it is given in Tamil script; in other cases, it is given in italicized Roman script; this transliterated derivation is, except for Sanskrit words, preceded by the abbreviated name of the language to which it belongs.
3. Where a word is derived from English and had the same meaning as the English word, that English word is given as the meaning, preceded simply by < E.
4. Where, for the meaning of a word, reference is made to a variant, no derivation is given, as the same will be clear from the variant referred to.
5. In the cases of compound words, the derivation is indicated for the first element alone; but, elements other than the first are also shown, (1) when they are so blended by sandhi that they cannot be easily recognized, or (2) when they are not of native origin. The final element omitted after the sign + will be found elsewhere in the Lexicon.

6. 'id.' indicates that the derivation is the same as for the previous word. But in the case of main words, the derivations are repeated, e.g., இங்கிதக்கவி and இங்கிதம்.
7. If the origin of a word is an uninflected nominal stem, the derivation is given in its uninflected form *e.g.*, இமம். Where the derivation is from a case form, this is given, as in இமவான், குரவன், புலி.
8. Though the source given may appear appropriate to only one meaning of the word, it must be held true of the other meanings also, because words change their senses in various ways.
9. In suggesting sources, the immediate, and not the ultimate, source is usually given.

V. The Cognates

For words of Dravidian origin, cognates from kindred languages, Telugu, Kanarese, Malayalam, Tulu, etc., are given within square brackets. If, of several meanings given to a word, one alone has the cognate forms given, it is to be understood that the Tamil word with that particular meaning has such cognate forms, and not the word with other meanings.

VI. The Meanings

1. The Lexicon has adopted the following principles in arranging the meanings of words:-
   (i) Where chronological arrangement is possible, it is followed.
   (ii) Where it is not possible, a logical arrangement is followed; but this is modified by the principle of arranging the meanings in the order of comparative familiarity in usage.
   (iii) In words of non-Tamil origin, the senses they bear in the original tongue are given precedence over their other significances, irrespective of chronological order.
2. When a single word is used both as a noun and as a verb, the noun and the verb are treated separately in two articles; but in cases, where a word is used in different parts of speech, other than verb, it is treated in a single article. But its meanings are separately numbered under each part of speech.
3. In showing the transitive and intransitive uses of verbs, an invariable order is not followed. Preponderance of use determining the order, sometimes the transitive and sometimes the intransitive is given first.
4. Some verbs are conjugated in two or more ways, as shown by the numerals prefixed to *v.*

5. When, after the mention of the parts of speech of a word, the indication 'See' is written and next to it the word to be looked up, the intention is that the meanings under the same parts of speech are to be referred to.
6. Among synonyms, *i.e.*, among different words having identical meaning, the commonest in use is treated in full; and other words are referred to the commonest synonym, *e.g.*,

   அக்காரம் See மாமரம்

   மாதவி[1] 5. See கன்னி[1], 1.

   Technical (Latin or other) equivalents are given under the commonly used names of minerals, plants, animals, etc., and not under their less known synonyms.
7. Where, in giving English meanings, the italicised transliteration of a Tamil word is given, the Tamil word thus presented may be referred to in its place in the Lexicon for a full explanation. Thus in 'அமுதவெழுத்து . . . *tacāṅkam*', the word தசாங்கம் is to be consulted.
8. Technical words pertaining to schools of philosophy, religion, arts, sciences, etc., have abbreviated indications of the special branch of learning they relate to, e.g., சற்காரியவாதம் . . . (Phil.).
9. As in the case of Winslow's Tamil, Brown's Telugu, Kittel's Kanarese, and Gundert's Malayalam dictionaries, the meaning in English was regarded, in the earliest stages of the Tamil Lexicon, as the main requisite. Consequently, in the earlier parts of the Lexicon, the Tamil equivalents were not given for some simple words; and the English renderings were more detailed than the Tamil equivalents. But from Volume II onwards, the Tamil equivalents are as detailed as the English renderings.
10. The suffix தல் is used in the Tamil meanings of *verbs* and the suffix கை in those of *verbal nouns*. *e.g.*, அறை-தல் - மோதுதல்; அறை - மோதுகை.
11. In the case of well-known enumerative group-names, as எழுகடல், the individuals of the group are mentioned in each case. Each of these is explained, in its respective place, as one of the group, *e.g.*, உப்புக்கடல், one of *eḻu-kaṭal*, q.v.
12. In words of common gender as பொறியிலி, மூக்கறை, the meaning is indicated as அறிவற்றவ-ன்-ள் and குறைமூக்குள்ள-வன்-வள்-து respectively. Sometimes, the masculine alone is indicated.

13. The literal meanings in Tamil are given in small pica types within square brackets.

VII. Quotations and Authorities cited

1. Brief titles of authorities are given in a separate table. The exact method of citing quotations is indicated in the last column of that table.
2. Where necessary and possible, the meanings given are supported by appropriate quotations. In cases where quotations do not elucidate the meaning of the word, where persons, countries, cities, etc., are mentioned, and when commentaries, *nikaṇṭus* or glossaries are quoted, the authorities are mentioned without further details.
3. Where, for the form, provenance and meaning of a word, the authority cited is a dictionary, glossary or *nikaṇṭu*, such authority is referred to as (W.), (சது.), (நாமதீப.), (M.M.), (C.G,).
4. Proverbs and popular usages have also been cited in illustration. When the usage of a word is confined to some localities only, '*Loc.*' is used. When the usage is colloquial, '*Colloq.*' is used. With regard to words in use in particular localities, their provenance is indicated, e.g., *Madr.* (Madras); Tj. (Tanjore).
5. Where the authority cited is common to all the meanings of a word, it is given at the beginning of the meanings.
6. *Nikaṇṭu* works are cited as they afford some guidance about the period when the word came into use.
7. Dictionaries are cited in the case of words which are not in common use and of which the provenance is uncertain.
8. New sentences are framed when the actual use of words requires to be illustrated.

Objectives of the Evaluation

The *Tamil Lexicon,* published over a twelve year period (1924-36), is now nearly seventy years old. It remains to this day the most widely used reference dictionary for the Tamil language. Nevertheless, it does suffer from liabilities and deficiencies of multiple kinds, some of which have been pointed out by reviewers and critics over these years. Agesthialingom and Kumarasami Raja refer to its inadequacy of treatment of contemporary words and senses (119-120). Gregory James speaks about the inadequacy of its bilingual perspective vis-a-vis the potential user, as well as other lexicographical limitations (225, 227). G. Devanesan's "A Critical Survey of the Tamil Lexicon" (1955) is a polemical attack on the inadequacies, misconceptions and misdirections of the *Tamil Lexicon,* many of which are genuine and valid, and "can be compared with John Willinsky's (1994) more scholarly and restrained, but no less critical, exposé of the biases, prejudices, contradictions and ambiguities in the *Oxford English Dictionary"* (Gregory James 228). Devanesan's ur-Tamil beliefs, his vituperative tone and the many flaws that have crept into his criticism do not absolve the *Tamil Lexicon* of its own intrinsic failings. Pon. Kothandaraman, an eminent linguist and literary scholar, observes:

> As far as the lexicon is concerned, the *Tamil Lexicon* published by the University of Madras in the pre-Independence era is the best one available till date. The Tamil - speaking community may be legitimately proud of this
>
> *Lexicon,* for it is the first and best dictionary available in the Indian languages. At the same time, it is rather a sad affair to note that no better dictionary has appeared after our independence, although there are several thousands of new lexical items which have been recently coined in Tamil that cannot be found in the above *Tamil Lexicon.* Moreover, a number of dialectal words are also missing in the above *Lexicon.* With all modern technological developments and new knowledge, we ought to have compiled a better lexicon more modern and up-to-date. When this fact comes to our mind, the old pride vanishes. (473-74)

P. R. Subramanian, the Chief Editor of Cre-A's *Dictionary of Contemporary Tamil,* is unequivocal that the *Tamil Lexicon* "needs revision in all its department – right from the macro level down the micro structure", though he qualifies his statement with the observation that the *Lexicon* be better left as it is as a historical monument in the history of Tamil lexicography if the revision does not "bring in the best of historical, comparative and dialect studies that have been done in and outside of Tamil Nadu" (Nachimuthu 14). Several other researchers and informed users of the *Lexicon* have tried to bring home the immediacy and compulsiveness of the need for revising and updating the *Tamil Lexicon* so as to make it a more adequate vehicle of the vastly changed expressions and experiences of the New Era.

All these pleas, criticisms and polemics have not been of any avail. The publisher, the University of Madras, is content with issuing only reprints, apparently not convinced of the need for revising it. The University has not even integrated the Supplement (1939) into the main volumes. What is more, the "Corrigenda" has been left out in the subsequent reprints.

Hence the evaluation by the present writer. The purpose of this evaluation, therefore, is

(i) to provide an outline of the current principles and practice of lexicography, and to examine how far the *Lexicon* measures up to these principles and practice.

(ii) to look at the adequacy of the *Lexicon* as a wordbook for the needs of comprehension and expression of the New Age users

(iii) to examine the *Lexicon* text in terms of its stated objectives, plan and procedures, as indicated in the front matter

(iv) to study the individual articles of the *Lexicon* intensively, element by element, for their aspects of failing, inaccuracy and user-unfriendliness, and

to provide a classified account of them with as many examples as are necessary for their representativeness, validation and conviction

(v) to build up a reinforced case for revising and updating the *Lexicon*

(vi) to emphasize the need for orienting the revision towards making it a historical dictionary – a crying need for a classical, living language that Tamil is

(vii) to outline the necessity of using corpus-based methods in the revision of the *Lexicon,* and

(viii) to bring home the need for stimulating an academic interest in lexicography and fostering it as a discipline in the university curricula.

Conceptual Deficiencies of the Lexicon

At a broader level, the *Lexicon* suffers from two kinds of deficiencies:

It appears wanting as a work of lexicography when looked at from the point of view of the present-day advances in linguistics and dictionary-making on the one hand, and the current needs of comprehension and expression on the other. That is, the lexicographical awareness and linguistic knowledge were at a low ebb in India in the opening decades of the twentieth century. The developments in the West in the new sciences were scarcely accessible to the native countrymen. And this is reflected in the making of the *Lexicon*, in its structure and organization. The manual acquisition of vocabularies and the labour intensive methods of execution, and the consequent gaps and inaccuracies in the *Lexicon* must also be mentioned here. Again, these seven decades of momentous developments and changes in diverse fields of human pursuit have opened up vast avenues of linguistic expression without which the *Lexicon's* usableness to the present-day reader remains restricted.

The second kind of deficiency, which is the central concern of this work of dictionary criticism, comprises the intrinsic failings of the *Lexicon* which impair its standing and impede its utility as a primary text of lexical reference for a living classical tongue that the Tamil language indisputably is. It is this kind of conceptual deficiency that tends to weaken the authority of the *Lexicon* as the ultimate arbiter in matters of language use and which is crying for correction.

From the lexicographical point of view, these two classes of shortcomings of the *Lexicon* can be discussed under the following heads:

- Conceptual Deficiencies
- Deficiencies in Structure and Organization

The conceptual deficiencies can be analysed with reference to the following features of the *Lexicon*:

I Bilingual character

II Significations

III Citations

IV Etymology

V Grammatical and usage notes.

I Bilingual character

A monolingual dictionary, written entirely in one language, is chiefly intended for the native speakers of that language. It provides periphrastic definitions of words in the same language. Bilingual dictionaries, on the other hand, provide equivalents in another language (called target language) of the entry words of the source language. Mary R. Haas enumerates the principal features of a bilingual dictionary. They are:

1. Translation of each of the source language entry words into the target language
2. Complete coverage of the source language lexicon
3. Provision of grammatical, syntactic and semantic information
4. Provision of usage notes
5. Inclusion of names
6. Inclusion of special vocabulary items
7. Provision of spelling and pronunciation guidance.

(Problems in Lexicography 45)

Bilingual dictionaries generally fall into two subclasses: monodirectional and bidirectional. The former moves in one direction, that is, the source language words are provided with equivalents in the target language. Most bilingual dictionaries belong to this kind. Bidirectional bilingual dictionaries, on the other hand, move from the source language to target language and from target language to source language. It is indeed two dictionaries combined into one. There are also trilingual or multilingual dictionaries providing sense equivalents in two or more than two target languages.

Bidirectional bilingual dictionaries serve two main purposes: (i) they help in the comprehension of the source language, and (ii) they are an aid in expressing oneself in the target language (Landau 8). For these two purposes to be accomplished with equal proportion, the bilingual dictionary must be a well-made blend of two productive dictionaries – one of the source language and the other of the target language.

The *Tamil Lexicon* is intended to be a bidirectional dictionary of this kind. Scholarly suggestions on the structure and content of the *Lexicon* run as follows:

> ...it had to be ... to a considerable degree a Tamil-Tamil Dictionary of Tamil literature which would help Tamil scholars who had little or no acquaintance with English.
>
> It should serve the need of the large majority of the Tamil people and those acquainted with English by giving them an accurate, complete and up-to-date dictionary, clearly explaining the words used in spoken and literary Tamil in terms of English words and idioms. (vi-vii)

This suggestion becomes one of the defining features of the *Lexicon*. The Plan of the Lexicon reinforces this object. According to it, even though the meaning in English was regarded as the main requisite in the earliest stages of the Lexicon, from "Volume II onwards, the Tamil equivalents are as detailed as the English renderings" (lix).

At the outset, one is unable to understand how, in a unified whole such as a dictionary, there should be methodological and conceptual inconsistencies and variations between one part and another. Even if one acquiesces in a change of perspective, one finds it faintly translated in the dictionary text. The sense designations in English are more complete, expressive and detailed than the ones in Tamil in a large number of entries not only in the first volume but in the other five volumes and the supplement as well. Deserving no less seriousness is the fact that in a wordbook conceived as a "first-class dictionary" worthy of "so ancient and important a language, with a classical literature so unique in character" (iii), and intended to "help Tamil scholars who had little or no acquaintance with English" (vi), the target language sense equivalents have been given as the first element of bilingual sense designation. The English equivalents do have a decisive primacy over their Tamil counterparts, receiving as they do a more inclusive and a fuller treatment. Examples:

அவசரம்	various poses of a deity in a temple கோலம். (Vol I)
கல்லூரி	academy, college, institution where instruction is given in arts and sciences கல்வி பயிலும் இடம். (Vol II)
சுருக்குவார்	a long rope or leather strap provided with a noose used in capturing animals விலங்குகளைப் பிடிப்பதற்குரிய கருவிவகை. (Vol III)

தெற்கத்திக்கணை bronchitis, broncho-pheumonia, whooping cough, infantile convulsions குழந்தை நோய்வகை. (Vol IV)

Secondly, it is in the bilingual English equivalents that we come across what may approximate to periphrastic definitions of a monolingual dictionary. Furthermore, the senses in English, in most cases, comprise more than one synonym; sometimes, it is three or four. So conspicuous is this feature that the *Lexicon* remains a favoured aid to the learners of Tamil as a second/foreign language, as much as a translator's delight. Examples:

கல்லு தோண்டுதல் to work away gradually, as earth, pebbles; to dig out, as a hole; to hollow, as a rat; to excavate.

கலம் பாத்திரம் vessel; hollow utensil, as a cup; plate, whether of earth or metal; earthenware.

சங்கற்பம் 1 மனோநிச்சயம் mental resolve, solemn vow, determination. 4 கருத்து purpose, intention, design, motive.

சஞ்சலம் 1 நிலையின்மை fickleness, unsteadiness. 3 நடுக்கம் trembling; shivering, tremulousness. 4 துன்பம் sorrow, grief, trouble. 5 வியாதி disease, ailment.

தருமம் 2 விதி statute, ordinance, law, sacred law. 4 ஒழுக்கம் usage, practice, customary observance or prescribed conduct. 8 இயற்கை nature, inherent qualities, characteristics; instinct.

நத்து விரும்புதல் to desire, long for, hanker after, love.

Indeed, in a large number of entries, there is no semantic balance between English and Tamil in sense designation. While the Tamil component is a mere synonym, a one word equivalent or a generalized statement of identification of the *genus* alone, the English equivalent is specific and detailed, focusing on the *differentia* as well of the given lexeme, which runs counter to the central objective of the *Lexicon* as well as the norms and conventions of lexicography. Examples:

கழுமு[2]	2 denseness, as of the tuft of hair திரட்சி.
கழுவன்	daring villain, wretch as deserving the stake பெருந்துஷ்டன்.
கைப்பயில்	beckoning with the hand; hand language, as of dumb persons; கைச்சயிக்கினை.
சறுக்குக் கட்டை	inclined plane set before the front wheels of a car to regulate its course தேர்ச்செலவை வழிப்படுத்தும் கட்டை.
சாதிலிங்கம்	vermilion, red sulphurate of mercury, Hydrargyri bisulphuretum, a prepared arsenic வைப்புப் பாஷாணவகை.
சிறுக்கன்	boy, youngster, a term of endearment சிறுவன்.
சிறுக்கி	girl, wench, a term of disrespect இளம்பெண்.
சிறுமல்லிகை	wild jasmine m. cl Jasminum angustifolium மல்லிகை வகை.
சுகப்பிரசவம்	easy and safe accouchement, safe childbirth after the full period of gestation வருத்தமின்றிப் பிரசவிக்கை.
சொரி[1]**-தல்**	1 to scatter, pour forth, effuse, emit, shoot, as arrows; shed, as leaves, fruits பொழிதல்.
	2 to empty, pour out, as corn from sack; to dump, as sand from cart கொட்டுதல்.
சொல்வகை	2 method of speaking, as of a teacher; method of cross-examining, as of a barrister பேசுந்திறன்.
தகு-தல்	1 to be fit, appropriate, suitable, proper, worthy, adequate, proportionat (sic) ஏற்றதாதல்.
திரிவர்க்கம்	the threefold objectives of life அறம்பொருளின்பங்கள் ஆகிய மூன்றன் தொகுதி.
துவையல்[1]	chutny, a kind of strong relish, made of a number of condiments and fruits, as coconuts, onions, chillies தொகையல் எனப்படும் உணவு.
	[under ***தொகையல்***, it is just 'See ***துவையல்***'.]
தீட்சை	4 allowing the hair to grow for a specific period, as after marriage during wife's pregnancy, etc., குறித்த காலத்தின் முடிவுவரை மயிர்வளர்க்கை.
தீர்க்கம்	1 length, in space or time நீட்சி. 3 decision, positiveness, certainty நிச்சயம்.
துழனி	1 sound, noise, chirping of flocks of birds ஒலி.

தொனி[1]	1 sound, noise, intonation, twang, peal ஒலி.
நசியலன்	a person who practises evasion, who does not answer directly கழப்புணி. [under ***கழப்புணி***, the meaning given is வேலையைச் செய்யாமல் வீண்பொழுது போக்குபவ-ன்-ள் idle, shuffling person, shirker.]
நஞ்சு	2 that which is malignant, baneful, pernicious, fatal தீயது.
தோல்வழலுகை	abrasion, superficial excoriation with loss of substance in the form of shreds தோல் நோய் வகை.
போ[2]**-தல்**	14 to undergo, experience, to go through the process of கூடியதாதல்.

There are also instances representing the other extreme of wholesome Tamil definitions and shrunken English equivalents, as in

திரிகால சுரம்	காலை, நண்பகல், மாலை என்னும் மூன்று காலங்களிலும் மாறாது வரும் காய்ச்சல் நோய் a kind of fever.
திரிகை	இடக்கை மேளம் musical instrument.
தொடர்நிலைச்செய்யுள்	பழையதொரு கதைமேல் நாற்பொருளும் வனப்பும் அமைய இயற்றப்படும் செய்யுணூல் narrative poem, epic poem.

At another level, there manifests a multiplicity of incompatibilities between the definition in Tamil and its English equivalent. In certain instances, the latter are more sharply focused and more specific. In certain other cases, there is no one-to-one semantic correspondence between the two, throwing the intended sense into one of incompleteness, ambiguity or obscurity. The following are only samples of such treatment. [The nature of such inadequacies or the possible impairment it may result in has been indicated, wherever necessary, under the given example, in square brackets].

அச்சுதம்[1]	அரிசியும் அருகும் கூடியது mixture of rice and cynodon grass used in benediction or worship.

[The additional information given in English is central to the meaning of *அச்சுதம்*. As such, the monolingual Tamil user's understanding of this concept will remain incomplete.]

ஆர் ஒலித்தல் to shout, roar, bellow.

[ஒலித்தல் is not the same as shouting or roaring. The meaning of its noun form – *ஆர்ப்பு* – is not ஒலி but பேரொலி (240).]

உபரிசுரதம் சுரத விசேடம் coitus muliere super, virum decumbonte.

[This Latin phrase is not to be found in learner's dictionaries. The conscious and premeditated conservativeness of the *Lexicon* makers in the description of things relating to human sexuality is evident throughout the text. பெண்குறி is pudendum muliebre (2857). ஆண்குறி is கோசம் membrum virile (220). *புணர்ச்சி* means கலவி (2757), and *கலவி* means புணர்ச்சி. (779)]

கப்பலின் பெருங்கயிறு cable, large rope. (247)

நிறம் lustre, brightness. (1018)

நான்கு முதல் இருபத்தாறு வரையும் உள்ள எழுத்துகளால் இயன்ற விருத்தத்தின் அடி a metrical line in which the letters may range in number from 4 to 26. (1263)

[எழுத்து translated as letter here becomes syllable in the entry **சந்தப்பாட்டு** on the same page.]

குறியீடு technical term. (1281)

[In the entry ***குறியீடு*** (1051), the meaning given is 'name given to a thing or concept'. Elsewhere, there is a term குறிப்புக்குறியீடு which is translated as symbolic terms, abbreviations, shorthand writing. (1050)]

இசைப்பாட்டுவகை a metrical composition. (1292)

கோடைக்காலத்தில் during the monsoon. (1387)

விவசாயத்தாழ்வு shortage of labour in cultivation. (1600)

மருந்து செய்யுமுறை medical knowledge, skill in preparing medicines. (1601)

	இளக்காரம் indulgence. (1609)
சொல்லிலக்கணம்	சொல்லின் தன்மை, பாகுபாடு முதலியவற்றைக் கூறும் நூல் etymology. (1655)
	['Etymology' is not about the nature and classification of words, but about the historically verifiable sources of the formation of a word and the development of its meaning.]
சோதரன்	உடன்பிறந்தவன் uterine brother. (1667)
சோதரி	உடன்பிறந்தவள் uterine sister. (1667)
	[uterine brother/sister is one born of the same mother but not the same father.]
	நடுநிலை indifference, neutrality. (1724)
	[Although 'indifference' denotes neutrality, it more frequently goes with the lack of interest. As such, it could have been given as the second sense in a numbered sequence.]
தாண்டகம்	26 எழுத்தின் மிக்க ...
	. . . more than 26 syllables (1828)
தாண்டகவடி	26க்கு மேற்பட்ட எழுத்துகளால் ...
	. . . more than 26 letters (1828)
	[The same contradiction occurs on p.1263 also. Are syllables and letters the same in Tamil prosody?]
	ஓட்டுதல் to drive, remove. (1887)
	[It is 'to drive away', if it is to be synonymous with 'to remove'.]
	தவறுதல் to slip down from a great height, to fall from a high rank. (351)
	[For an average user, how the bilingual senses go together will not be clear at all.]
திரிகாலசந்தி	the three parts of the day, morning, noon and evening.
திரிகாலம்	the three parts of the day, *kālai, ucci* and *mālai.*
	[Obviously, the *Lexicon* had been compiled without a style manual or with an inadequate one, or there had been very little editorial coordination.]

சோறுகொண்டுசெல்லும் கூடை basket of plaited leaf for keeping boiled rice. (1678)

அசைவு wavering, flexibility. (1758)

அலட்சியப்பார்வை look of contempt, scornful look. (1461)

எளிமை discomfiture. (1373)

சிறிய நோக்குதல் to cast a benignant glance, to ogle (1457)

தெய்வமணி a mythical gem. (1420)

வீரர் தாம் கவர்ந்த . . . theme of a warrior … (1525)

[incompatibility of grammatical number]

ஆத்திரம் earnestness. (1982)

குறும்புத்தனம் insolence, surliness, wickedness. (1960)

கடவுளடியார்க்குச் செய்யும் பணிவிடை services rendered to God or His devotees. (1904)

கணை[1] — 1 சுரணை sense of shame, sensibility. (1509)

[under ***சுரணை*** (1524), 'sense of shame' does not find a place.]

கண்சொருகுதல் — (i) to roll sideways as eyeballs. (1606)

(ii) to disappear as pupil of the eye, in fainting, etc. (1653)

(iii) to roll up the eyes as in a swoon, a fit or at death. (685)

சுகவாசத்தலம் — சுகத்தின் பொருட்டுச் சென்று வசிக்கும் இடம் sanatorium. ['sanatorium' is a convalescent home, an establishment for the treatment of invalids and the chronically sick.]

பெண்தேவதை demoness. (1209)

இனாம் reward, present. (1714)

எழுதுதல் to write, to inscribe. (1938)

பகைவர் இருவரைத் தம்முள் பொருமாறு செய்து இருவருக்கும் அனுகூலனாக நடித்துத் தான் பொதுப்படவிருக்கை keeping apparently friendly relationship with two of one's enemies who are fighting with each other. (1999)

[பொருமாறு செய்து is not conveyed in English]

தெத்து சுவிகாரப்பிள்ளை adopted son. (2030)

[Is it only male children?]

தெரிதருதேற்றவுவமை ஐயுற்றதனை ஆராய்ந்து துணிவது தெரிவிக்கும் உவமையணி வகை a figure of speech in which a doubt is cleared by means of a comparison. (2035)

['comparison' is not explicitly stated in Tamil]

நேர்மை attractiveness, neatness. (2077)

[But நேர்மை designates 'exactness, precision, nicety, etc., on p.1236.]

ஒருவர் தொட்டவுணவை மற்றொருவர் உண்ணும்படி ... to take food at one another's house. (2084)

சிதைத்தல் to spoil. (2099)

வருத்துதல் to destroy. (2115)

வீரக்குறியாகப் புயங்களைத் தட்டுதல் to clap one's shoulders as in defiance. (2115)

தோல்வி defeat, failure, loss, discomfiture. (2117)

ஆண்மயில் male peacock. (2106)

[Peacock itself is a male peafowl.]

அவமதி despise.

தாழ்த்து surpass, overcome, defeat. (2126)

தேங்குகை being brimful. (2048)

குளிர்ச்சி cold, frigidity, coolness. (2083)

உறுதிமொழி spiritual or religious teachings. (2189)

நன்மொழிபுணர்த்தல் நூலழகு பத்துனுள் இனிய மொழிகளைச் சேர்த்து வழங்குதல் use of appropriate and elegant words, one of ten *nūlaḻaku.* (2190)

[Besides the absence of expressive equivalence, இனிய மொழிகள் is imprecise and does not explicitly

describe the concept in question. There is again the user-unfriendly transliteration *nūlaḻaku*]

அரசன் நாடோறுஞ்செய்த வெற்றிக்கு அறிகுறியாகக் கட்டிய துவசம் flag hoisted to celebrate the victory of a king. (2203)

['நாடோறுஞ்செய்த' is missing in English.]

நாடு தேசப்பகுதி country, district, province. (2210)

நேர்மை order, regularity. (608)

வளைந்து கொடுத்தல் toughness, tenacity. (2132)

[The equivalents seem to be totally incorrect.]

நிலைகுலை[1] 3 தயங்குதல் to be discouraged, to lose self-command, to be disconcerted, perplexed. (2280)

நிலைகுலை[2] 5 தயங்கச்செய்தல் to intimidate, disconcert. (2280)

[There appears to be a wide gap between the semantic perceptions in Tamil and English.]

நிலையெடு பெருமைபெற்று விளங்குதல் to be in the zenith of one's fame. (2283)

நீர்ப்பை மூத்திராசயம் bladder. (2305)

[A bladder can be சிறுநீர்ப்பை (urinary bladder), பித்தநீர்ப்பை (gall bladder), or a சவ்வுப்பை, or even a நீர் நிரப்பிய பை. There is again the uncommon term மூத்திராசயம் for meaning.]

நிலைகுலைதல் to be injured, ruined. (2331)

துன்பத்தைச் சொல்லுதல் to complain. (2370)

விலை value. (2372)

மதிப்பு criticism, as by a rival artist or workman. (2372)

முற்றுந் தோல்வியுறச்செய்தல் to reduce to nothing, to rout completely. (2414)

பணை 1 பெருமை thickness, bigness.

2 பெருமை dignity, excellence, superiority. (2460)

விட்டில் grasshopper. (2468)

[விட்டில் is a kind of moth.]

அரசன் lord, chief, king. (2473)

வழி way, style. (2481)

பயணச்சீட்டு passport. (2485)

ஆத்திரப்படுதல் to be anxious. (2479)

ஆத்திரம் மிகுதல் to be very eager, anxious or restless. (2479)

பரமன் உறையும் ஞானாகாசம் great cosmic space. (2504)

	ஏவல் செய்வோர் dependants, servants. (2511)
	சிறப்படைதல் to go off very well, to be showy, pompous. (2515)
	நிர்வகிக்கும் திறன் art, ability. (2581)
	பிரபந்தம் poetic composition. (2589, 2578)
	நாடு district. (2593)
	ஒலித்தல் to roar, to make a loud noise. (2594)
	பாசுரமியற்றுதல் to compose a poem. (2594)
	[Under ***பாசுரம்***, as many as six meanings have been recorded, which do not include 'a poem'. (2587)]
	கண்ணபிரான் கன்றுகள் மேய்த்த பிரதேசம் a place where Kṛṣṇa grazed his cattle. (2598)
	[கன்றுகள் is not directly relatable to cattle.]
கடுமை	violence, force, strength.
நிதானித்தல்	to estimate, judge, infer from premises, deduce. (2689)
ஞானம்	intellect, understanding, knowledge, wisdom. (2759)
போதனை	instruction, admonition, counsel, exhortation. (2759)
இறுதியடி . . .	penultimate line. (2808)
பேனாக்கத்தி	பேனாச்சீவுங் கத்தி penknife. (2904)
பொக்கைவாய்	பற்போன வாய் toothless mouth. (2910)
	[It can also be பல்லில்லாத வாய், as of children.]
பொருந்துமாறு யுக்தி	ratiocination. (2934)
	[யுக்தி admits of several senses, and without an understanding of the English equivalent, which is not a part of the defining vocabulary of the learner's dictionaries, it is difficult for the user to immediately make sense of the headword.]
ஆற்றுப்படை	a poem . . .(2934)
	பெரியோர் முதலியவரின் முகத்தைக் காண்கை sight of a person's face. (3224)
	தன் செயலினின்று பின்வாங்குதல் to prove false. (2925)
	தன் பொருளை அரிதில் விளக்கும் பெயர்ச்சொல் - archaic or classical noun. (2863)

சிறுமை	poverty, adversity. (2908)
காமுகன்	lover. (3055)
பூவணி	2 சதுக்கம் junction of the roads. (2850)
	[under the headword **சதுக்கம்**, it is the junction of four roads. (1258)]
அடிமை	servant, slave. (2705)
பெண்ணரசி	அழகில் சிறந்தவள் queenly woman. (2858)
	['queenly' is much more than beautiful. It connotes: (i) pre-eminence, supremacy, (ii) an honoured female, (iii) an ancient goddess, (iv) a person's sweetheart, wife or mistress. Not beautiful or graceful.]
மதசலம்	யானையின் மதநீர் must of a rutting elephant. (3051)
	['must' is the state of frenzy of the male elephant, and not the fluid secreted.]
வன்புறை	1 தலைவியைத் தலைவன் ஆற்றி வற்புறுத்துகை assurance, comfort, given by the lover to his beloved.
	3 வற்புறுத்திச் சொல்பவன் assurer, comforter. (3563)
	[Apart from the obvious incompatibility between English and Tamil, there is the headword, ***வற்புறுத்து*** , where the meanings given are : 1 to asseverate, to affirm. 2 to strengthen, to fortify. (3558)]
	உசாவி அறிந்துகொள்ளக் கூடியவன் pushful man. (3605)
	['pushful' is 'being pushy', arrogantly self-assertive, aggressive, forceful, overbearing, trying to succeed in a rather brazen way', and not a man of inquiring spirit as the Tamil definition indicates.]
வலித்தல்	transitive verb. 5 மெல்லெழுத்தை வல்லெழுத்தாக்குதல் to become hard in sound, as a soft consonant. (3536)
	[while it is transitive in the Tamil definition, in English it has been given in the intransitive form.]

வெண்மை	6 புல்லறிவுடைமை self-conceit. (3782) [புல்லறிவுடைமை is repeatedly described as 'ignorance, foolishness, having little knowledge, low understanding', under various entries on p.2781. Self-conceit, on the other hand, is complacency, self-satisfaction, or having too much pride in oneself or in what one does.]
தியாகம்	liberality, munificience, bounty. (793)
நுழைவாயில்	creep-hole, low entrance to creep through. (1529)
வெடிக்குழாயின் திரி	match. (1888)
மாறுபடுதல்	to be perverse. (3276)

Yet another deficiency in the bilingual signification is that a large number of conceptual terms have their definitions in Tamil. But in their English equivalents, the constituents of these definitions are given only in Roman transliteration and not in English translation. The user of the *Lexicon* is forced to look up the respective headwords of these constituents scattered on different pages in different volumes. There are also instances in which some of these constituents have not been treated as headwords at all. Examples:

சிறப்புப்பெயர்	திணை, நிலம், சாதி, குடி, உடைமை, குணம், தொழில், கல்வி என்ற எண்வகையானும் பொருள்களுக்குச் சிறப்பாகக் கூறும் பெயர் descriptive names of eight kinds, *viz., tiṇai, nilam, cāti, kuṭi, uṭaimai, kuṇam, toḻil, kalvi.* (1455)
சிறுபஞ்சமூலம்	சிறுவழுதுணை, சிறுநெருஞ்சி, சிறுமல்லிகை, பெருமல்லிகை, கண்டங்கத்தரி என்ற ஐந்தின் வேர்களும் சேர்ந்த மருந்து compound medicine prepared from the roots of five herbs, viz., *ciṟuvaḻutuṇai, ciṟuneruñci, ciṟumallikai, perumallikai, kaṇṭaṅkattari.* (1462)
சுழுமுனை	தசநாடியுள் இடைக்கும் பிங்கலைக்கும் இடையிலுள்ளது a principal tubular vessel of the human body, said to lie between *iṭai* and *piṅkalai*, one of *tacanāṭi.* (1547)

திரிகாலம்

1 காலை, உச்சி, மாலை என்ற முப்பகுதி நாட்காலம் the three parts of the day, viz., *kālai, ucci, mālai.*

2 இறப்பு, நிகழ்வு, எதிர்வு என்ற முக்காலங்கள் time, of three kinds, viz., *iṟappu, nikaḻvu, etirvu.* (1888)

[All these terms in transliteration, it must be noted, have direct equivalents in English. In fact, the English equivalents have been provided elsewhere for these very terms with respect to entries like ***திரிகாலஞானம், திரிகாலசந்தி,*** etc.]

திரிகுணம்

சத்துவம், இராசதம், தாமதம் என்ற மூவகைக் குணங்கள் the three fundamental qualities, viz., *cattuvam, irācatam, tāmatam.* (1889)

[The strain on the reader with respect to such entries can be imagined from the fact that the meaning of தாமதம், for example, is not found under the headword ***தாமதம்***. He is referred again to ***தமோகுணம்.***]

திரிவர்க்கம்

அறம்பொருளின்பங்கள் ஆகிய மூன்றன் தொகுதி the threefold objectives of life, viz., *aṟam, poruḷ, iṉpam.* (1895)

தொடர்நிலைச்செய்யுட் பொருட்பேறணி

தண்டாபூபிகா நியாயத்தாற் பொருள் சித்தரிப்பதாகக் கூறும் அணிவகை

a figure of speech in which a statement leads to an inference by the application of *taṇṭāpūpikā niyāyam.* (2086)

நவதானியம்

கோதுமை, நெல், துவரை, பயறு, கடலை, அவரை. எள், உழுந்து, கொள் ஆகிய ஒன்பது வகைத் தானியங்கள் the nine kinds of grain, viz., *kōtumai, nel, tuvarai, payaṟu, kaṭalai, avarai, eḷ , uḻuntu, koḷ.* (2177)

நவலோகம்

பொன், இரும்பு, செம்பு, ஈயம், வெள்ளி, பித்தளை, தரா, துத்தநாகம், வெண்கலம் ஆகிய ஒன்பது உலோகங்கள் the nine kinds of metal, viz., *poṉ, irumpu, cempu, īyam, veḷḷi, pittaḷai, tarā, tuttanākam, veṇkalam.* (2179)

நாகு — எருமை, மரை, பெற்றம் என்பவற்றின் பெண் female of *erumai, marai and perram.* (2200)

நாடகச்சந்தி — முகம், பிரதிமுகம், கருப்பம், விளைவு, துய்த்தல் என்று ஐவகைப்பட்ட நாடகக் கதைப்பொருத்து juncture or division of a drama, reckoned to be five in number, viz., *mukum, piratimukam, karuppam, viḷaivu, tuyttal.* (2208)

நாய்க்கடுவான் — பிராமணப் பெண்ணிடம் சண்டாளனுக்குப் பிறந்த மகன் son of a Brahmin woman by a *Candāḷā.* (2220)

நால்வகையுணவு — உண்டல், தின்றல், நக்கல், பருகல் என நான்கு வகையான உணவு the four kinds of food, viz., *uṇṭal, tinral, nakkal, parukal.* (2227)

[On the same page, we have the entry **நாலறிவுயிர்** where a similar meaning has been given in translation, not in transliteration.]

நாற்கதி — தேவர், நரகர், மக்கள், விலங்கு என்ற நால்வகைப் பிறப்பு the four modes of existence, . . . viz., *tēvar, narakar, makkaḷ, vilaṅku.* (2234)

பள்ளக்காடு — தாழ்ந்த நன்செய்நிலம் low *puncey* land. (2551)

பள்ளக்கால் — தாழ்ந்த புன்செய்நிலம் low *nancey* land. (2551)

பஞ்ச பூதம் — பிருதிவி, அப்பு, தேயு, வாயு, ஆகாசம் என்ற ஐம்பூதங்கள் the five elements, viz., *pirutivi, appu, tēyu, vāyu, ākācam.* (2408)

பிள்ளை — நெல்லும் புல்லும் ஒழிந்த ஓரறிவுயிரின் இளமைப் பெயர் young of *ōrarivuyir* excepting *nel, pul.* (2712)

பெருந்தானம் — நெஞ்சு, மிடறு, நாக்கு, மூக்கு, அண்ணாக்கு, உதடு, பல், தலையாகிய ஒலியெழும் எட்டு உறுப்புகள் parts of the body from which speech proceeds, viz., *neñcu, miṭaru, nākku, mūkku, aṇṇākku, utaṭu, pal, talai.* (2875)

மகரகுண்டலம் — சுறாமீனின் வடிவமைந்த காதணி ear-ring shaped like a *makaram.* (2979)

மங்களாசரணை — வாழ்த்து, வணக்கம், வத்துநிர்த்தேசம் என்ற முன்பகுதியுடைய நூன்முகம் prefactory verse, . . . of three kinds, viz., *vāltu, vaṇakkam, vattunirttēcam.* (3000)

முக்கனி — வாழை, மா, பலா . . . *vālai, mā, palā.* (3217)

முக்குற்றம் காமம், வெகுளி, மயக்கம் . . . *kāmam, vekuḷi, mayakkam.* (3220)

முச்சலிலிகை வாய்நீர், சிறுநீர், நாதநீர் . . . *vāynīr, ciṟunīr, nātanīr.* (3233)

[Among the three, *நாதநீர்* has no headword entry.]

முத்தீ உதரத்தீ, காமத்தீ, சினத்தீ . . . *utarattī, kāmattī, ciṉattī*. (3255)

முத்தொழில் படைப்பு, காப்பு, அழிப்பு . . . *paṭaippu, kāppu, aḻippu.* (3258)

முதன்மறிநிலை சினைப்பெயர் முதற்கும் முதற்பெயர் சினைக்கும் வரும் அலங்காரம் a figure of speech which consists in applying *ciṉaippeyar* instead of *mutaṟpeyar* and vice versa. (3261)

முப்பால் 3 ஆண்பால், பெண்பால், அலிப்பால் என்பன the three genders, viz., *āṇpāl, peṇpāl, alippāl*.

4 காய்ச்சுப்பால், திரட்டுப்பால், குழம்புப்பால் என்று மூவகைப்பட்ட பால் the three preparations of milk, viz., *kāyccuppāl, tiraṭṭupāl, kuḻampuppāl.* 5 தாய்ப்பால், பசுவின்பால், ஆட்டுப்பால் என்னும் வகைப்பால் the three kinds of milk. viz., mother's milk. cow's milk, goat's milk. (3270)

[While the senses 3 and 4 are in transliteration, the last sense is translated.]

மூவறிவுயிர் ஊறு, சுவை, நாற்றம் ஆகிய மூவறிவு மட்டுமே உள்ள சிதலெறும்பாதியான பிராணிகள் creatures such as ants having only three senses, viz. *ūṟu. cuvai. nāṟṟam.* (3331)

[For **ஓரறிவுயிர்** (627) and **ஈரறிவுயிர்** (381), the senses are given in English translation.]

மூவிடம் தன்மை, முன்னிலை, படர்க்கை என்ற மூன்று இடங்கள் the three persons, viz., *taṉmai, muṉṉilai, paṭarkkai.* (3332)

மூவினம் 1 பசு, எருமை, ஆடு . . . the three kinds of cattle, viz., *pacu, erumai, āṭu.* (3332)

மெய்ப்பரிசம் ஊன்றல், கட்டல், குத்தல், தடவல், தட்டல், தீண்டல், பற்றல், வெட்டல் என்ற எண்வகைப்பட்ட உடலுணர்ச்சிக் காரணங்கள் causes of sensation in the body. viz., *ūṉṟal, kaṭṭal, kuttal, taṭaval, taṭṭal, tīṇṭal, paṟṟal, veṭṭal.* (3338)

II Significations

1. Conventions of definition-writing

Insofar as a dictionary is user-centred and user-focussed, the lexicographer must have the readers in mind. He must be concerned with explaining things which the readers will understand and make use of to comprehend and express material realities through the medium of language. Dictionary-making is not a theoretical exercise by which to contribute to the sum of human knowledge or scholarship. It is a practical work, a craft, a way of doing something useful (Landau 121). As such, lexical definitions constitute the most important feature in a dictionary whether it is a general purpose, informative dictionary or a special dictionary; for the common perception of the general dictionary user is that it is a book of words and their meanings. Even though 'lexicology' and 'lexicography' refer to 'study of words' and 'writing of words', the term 'diction' designates 'choice of vocabulary in speech or writing', the obvious implication of which is the comprehension of meaning, because choice of vocabulary is directly dependent on their understanding. One, therefore, goes to a dictionary to know the meaning. The other features in a dictionary such as etymology, usage, and illustration either bear on or centre around the signification of the word.

Obviously then, the dictionary maker is charged with a utilitarian and a practical responsibility to keep dominantly focused on definition-writing, and definition-writing involves not only a knowledge of the many-sided nature of meaning but also a studied acquaintance with the lexicographic conventions.

Since the present evaluation is intended to be a study of the limitations of the *Lexicon*, and also to formulate a case for and a perspective of its revision, a note on the features of lexicon definition here would be in order.

The traditional conventions as regards a lexical definition hold that "the word defined... be identified by *genus* and *differentia*. That is, the word must first be defined according to the class of things to which it belongs and then distinguished from all other things within that class. Thus, *bachelor* is a man (*genus*), who is unmarried (*differentia*) (Landau 120). Zgusta, in his widely acclaimed and quoted *Manual of Lexicography*, offers certain basic guidelines for lexical definers:

1. All words within a definition must be explained.
2. The definition should not contain words "more difficult to understand" than the word defined.
3. The defined word may not be used in its definition, nor may derivations or combinations of the defined word unless they are separately defined.
4. The definition must correspond to the part of speech of the word defined. (257-58)

In practical terms, these criteria imply the following:

1. A definition must avoid *circularity*. That is, no word must be defined by itself and no word must be defined from its own family of words unless the related word is separately defined independently of it. "The avoidance of circularity is so elementary that one can be sure its occurrence in any professional dictionary is a simple blunder and not a case of ignorance". And, "circularity does not just make things difficult, it makes them impossible. No amount of diligence on the part of the reader can penetrate the barrier of circularity". (Landau 125)

   However, definitions may include a form of the word being defined, provided the word in the definition is elsewhere defined. It is called truncated definitions. For example, *fearful* may be defined in terms of *fear* rather than saying 'being afraid or worried about something'. Similarly, an intransitive verb may be defined in terms of the transitive verb, provided the definition moves in the direction of the base word or the etymon (Gove 11). For example, once *impregnate* is defined transitively, the intransitive use may be defined as 'to become impregnated'.

   On the other hand, 'ostrich-defining' or broadening is a user-friendly device where the radical form is a multisense word. For example, *occupancy* may be defined as 'the act of holding or taking possession' rather than 'the act of occupying', for *occupy* has more than one sense.
2. It is an important, inviolable principle that all words that form part of a definition must have entries in the dictionary, so that if the user does not know the meaning of a word used in a definition, he can look that word up and find it defined (called 'The Word Not In' (WNI) rule) (Landau 129). Computerized files can help solve this problem. Where computer checking facilities are not available, the editors must be

vigilant, systematically checking every word. One way of mitigating the onerous burden of this work is to avoid major changes in the print copy. However, given the easy accessibility of computers today, it should not be difficult to check every word.

3. The definition must be a direct, explicit statement of what the word defined is. Although different kinds of words warrant different ways of defining, the basic, underlying principle of a definition is that it should give the reader enough immediate information for him to surmise the meaning in context (Landau 131). The definer must never forget that he is dealing with words – the 'isness' of words – rather than the *extended actions or procedures* associated with them. A dictionary definition is not the description of an idea or a phenomenon.

   Given the overridingly user-oriented nature of lexicography, the definer "must put himself in the place of someone who hasn't the vaguest idea of what the word means and try to anticipate the kinds of wrong assumptions such a person might make about each draft to his definition, until he has written a definition that cannot be misunderstood". (Landau 132)

These basic principles of definition-writing apart, good, reader-*friendly definitions are generally marked by the following features:*

1. The definition should be substitutable for the word in context, except in the case of closed class, form words such as postpositions, clitics, onomatopoeic words, etc., on the one hand, and encyclopaedic and technical entries on the other. The substitution rule is often an aid in comprehension and may help the reader learn how to use the word; "it should nonetheless be pursued with discretion and abandoned if it can be purchased only at the expense of clarity or unambiguousness". (Landau 134)
2. The substitution rule naturally leads one to another lexicographic convention, viz. the correspondence between the definition and the *part of speech of the word defined.* The definitions must be written in accord with the grammatical function of the word defined. That is, the definition of a noun must begin with a noun, that of an adjective with an adjective, and so on. Even though in the case of closed class words, it is not always possible or wise to achieve this correspondence, this general rule "should not be ignored without good reason". (Landau 134)

3. Another user-friendly feature of a definition is the use of plain, simple words in the definition. Where simplicity conflicts with preciseness of the definition, the contemporary practice is to compromise on preciseness for the sake of simplicity and clarity.

   Here again in the case of scientific and technical words, hard words are resorted to because these words have more exact meanings than simpler words, and because they contribute to precision which is necessary to keep the definition from becoming a long textbook essay.
4. Not only consideration of space, but also the universal fact that the reader wants to know the meaning of a particular word at the quickest possible time demands that the dictionary definitions as a rule must be as brief as possible. Lexical redundancy is a serious liability in a dictionary. "Every definition must be pared to say the most in the least number of words". (Landau 137)
5. Insistence on brevity and simplicity is no allowance to ambiguousness. The definitions must be unambiguous and free from all forms of obscurity. They must convey only the things they are intended to convey. In the case of polysemous words in particular, each sense must stand out from the other senses of the word.
6. Only the language of the day, the contemporary usage, must be the language of a dictionary definition. For every generation of men looks for and gets either a revised or new dictionary that captures its milieu and caters to its communicative needs.
7. The definition must be positive rather than negative. That is, it is a statement of what the thing defined is/has rather than what it is not/has not.
8. The definition should steer clear of the textbook type of description.
9. The definition should not represent one interpretation or one point of view of a reality.
10. The definer should leave no 'gaps' in the definition for the reader to construct on his own. There should be no room for his inference or subjective interpretation.
11. The definer must understand that in scientific usage, a synonym or variant is always an exact substitute.
12. In dealing with non-technical terminology, the definer must be extremely careful about the use of synonyms. The Tamil language, with a linguistic tradition of more than two millennia, has been

extraordinarily rich in synonyms with subtle differences between one and the other.

13. The definer must be wary of the tendency to derive his meaning from a single authority of usage. He must have before him at least a few quotations from which to arrive at a particular meaning.

2. Definitional inadequacies in the *Tamil Lexicon*

Insofar as dictionary is a book of lexicon and its signification, definition-writing constitutes the core activity of the lexicographer. The user-friendliness and utility of a dictionary largely derive from the adequacy and strength of its definitions. As such, a significant focus of the present evaluation of the *Tamil Lexicon* (and the other two as well) is necessarily on the expediency, wholesomeness and serviceability of its sense designations. What follows, therefore, is an examination of the *Lexicon's* adequacy with reference to the universal conventions of definition-writing outlined earlier in this section. Measured in terms of these conventions and criteria, the *Lexicon* looks deficient in the following areas:

a. In a prohibitively large number of entries, the meaning in Tamil is just a synonym of the headword.

b. Most of the entries on flora and fauna, and a considerable number of those relating to linguistics, rhetoric and poetics, and prosody, as also the entries on diseases, merely identify the species or class to which they belong without defining the individual member of that class.

c. Impreciseness, vagueness or inaccuracy marks the definitions in Tamil in numerous entries.

d. There are entries, running into thousands, in which the definitions in Tamil are in the language of a distant past, or in Sanskritized terminology, or too literary and erudite, rendering the sense content almost unintelligible to the general user of the present-day.

e. Circularity of meaning marks several definitions in Tamil.

f. The defining vocabulary goes without headword entries in a number of cases.

g. The syntactic form of the definition does not correspond to the part of speech of the headword in many instances.

h. Incorrectness marks the use of the grammatical person in the subject of definitions, especially in the English sense equivalents.

i. Lack of synonymity characterizes the multiple English equivalents of the source language definition.

j. Non-discrimination of synonyms in Tamil is another pronounced deficiency in the *Lexicon.*

k. Several of the terms belonging to linguistics, rhetoric and prosody pose problems of comprehension owing to the absence of exemplifications.

l. In the case of several polysemous words, the ordering of senses is unlexicographic and largely subjective.

m. A word running as part of a definition denotes one sense, and the same word occurring as the headword points to either a variant sense or a different sense altogether.

n. Figurative extensions of meaning and idiomatic usages have been treated extremely inadequately.

o. An exceptionally large number of significations have been drawn upon untested authorities. They have neither quoted examples nor invented ones to sustain their credibility or to illustrate their usage.

p. The sense equivalents in English suffer from multiple grammatical inaccuracies.

q. There are numerous terms whose contemporary significations have been absent.

We shall exemplify the above liabilities. Comments, wherever needed, are given in square brackets.

(a) Synonyms as definitions

அரிசி	-	தண்டுலம் (125)
அலங்காரம்	-	சிங்காரம் (144)
இசைப்பு	-	இசைவு (273)
இணக்கம்	-	இசைப்பு (289)
உருளி	-	உருளை (450)
உலகியல்	-	உலகரீதி (454)
உள்ளம்	-	விஞ்ஞானம் (472)
ஒப்பம்	-	ஒப்பு (593)
ஒயில்	-	ஒய்யாரம் (596)
ஒளி	-	காந்தி (609)
கட்டில்	-	மஞ்சம் (650)
		[under the headword **மஞ்சம்**, the meaning given is கட்டில் (3008). So is the case with a large number of synonyms, such as உப்பு - இலவணம், பெண் - ஸ்திரீ, etc.]
கடன்	-	இருணம் (664)
கண்கூடு	-	பிரத்தியட்சம் (684)
கண்டம்	-	ஆபத்து (687)
கருணை	-	கிருபை (756)
கவசம்	-	இரட்சை (788)
கவலை	-	விசாரம் (790)
காதை	-	சரித்திரம் (864)
காலம்	-	பருவம் (895)
குறுக்கம்	-	சுருக்கம் (1051)
கேள்வி	-	வினா (1097)

சங்கம்	-	சபை (1222)
சத்தியம்	-	உண்மை (1251)
சன்னம்	-	நேர்மை (1345)
சுட்டுவிடை	-	உத்தரம் (1502)
செப்பம்	-	செவ்வை (1591)
சேறு	-	சகதி (1640)
சோபம்	-	ஆயாசம் (1669)
தடுக்கு	-	தவிசு (1728)
தீர்ப்பு	-	நிவர்த்தி (1948)
துரோகம்	-	பாதகம் (1986)
தொடை	-	சந்து (2089)
பிசி	-	பிதிர் (2648)
புணர்ச்சி	-	கலவி (2757)
பெரும்பேது	-	சாக்காடு (2880)
பொறுப்பு	-	உத்தரவாதம் (2978)
மகத்துவம்	-	பெருமை (2978)
மகிமை	-	பெருமை (2994)
மங்கலம்	-	சுபம் (2998)
மணம்	-	விவாகம் (3037)
மனைவி	-	இல்லாள் (3138)

(b) Genus as signification

அகுன்றி	-	வாச்சியவகை (Supplement 10)
அஞ்சாலி	-	வரிவகை (Supplement 20)
அறளை	-	ஒரு நோய் (175)
கழுதை	-	ஒரு விலங்கு (804)
கள்ளி	-	செடிவகை (809)
கும்பை	-	வாழைவகை (Supplement 233)
சமரதி	-	கலவிவகை (1294)
சயித்தியம்	-	ஒரு நோய் (1305)
செங்கழுநீர்	-	கொடிவகை (1579)
செங்கற்றலை	-	மீன்வகை (1579)
செந்நாய்	-	செந்நிறமுள்ள நாய்வகை (1590)
சொறிமண்டலி	-	பாம்புவகை (1659)
தவளைமூக்கடைப்பன்	-	மாட்டுநோய்வகை (1793)
தாமரை	-	கொடிவகை (1837)

தூங்கிசை	-	செய்யுட்குரிய நால்வகையோசையுள் ஒன்று (2012)
தூதாயி	-	பூண்டுவகை (2016)
தேக்கு	-	மரவகை (2049)
நகுலம்	-	விலங்குவகை (2127)
நங்கணவாய்ச்சி	-	பறவைவகை (2128)
நாணல்	-	புல்வகை (2213)
நிலப்பனை	-	செடிவகை (2275)
நிலப்பூச்சி	-	பூச்சிவகை (2275)
நீர்க்கட்டுவாதம்	-	நோய்வகை (2300)
நீர்ப்பனை	-	பூடுவகை (2304)
நெல்	-	பயிர்வகை (2347)
பஸ்கி	-	தேகப்பயிற்சி வகை (Supplement 355)
பிரிந்திசை	-	செய்யுளோசை வகை (2762)
பிறப்புவமப்போலி	-	அணிவகை (Supplement 364)
புணர்ப்பு வழு	-	செய்யுட் குற்றங்களுள் ஒன்று (Supplement 365)
புதற்புல்	-	புல்வகை (Supplement 366)
புளிப்பு	-	அறுசுவையுள் ஒன்று (2800)
பெந்தை	-	கலப்பையின் ஓர் உறுப்பு (2862)
பெயரெழுத்து	-	எழுத்துவகை (2865)
மலைப்பாம்பு	-	பாம்புவகை (3108)
முகமில்வரி	-	இசைப்பாட்டு வகை (3226)
முடிபெழுத்து	-	எழுத்துவகைகளுள் ஒன்று (3246)
முரவம்	-	பறைவகை (3277)
முரள்	-	இப்பிவகை (3277)
முரிவரி	-	வரிப்பாட்டுவகை (3278)
மென்னிகட்டி	-	கால்நடை நோய்வகை (3345)
மேலொருக்கல்	-	இசைக்குற்றவகை (3359)
ரஞ்சனி	-	இராகவகை (Supplement 402)

It is true that in some of these instances, the English equivalent provides the *differentia*,- the specific meaning of the given term, such as 'donkey' for கழுதை, in which case, however, the *Lexicon* becomes a dictionary for the target language reader, a 'Tamil-English Dictionary for Englishmen', while its declared, basic purpose is to be a first-class informative wordbook for "so ancient and important a language" as Tamil, and to help the student of Tamil with "a full

account and accurate definition of Tamil words" (*Lexicon* ix). Quoting the entry *அரிசி* (1. rice without the husk தண்டுலம்), Gregory James comments on the imbalance in the bilingualism of the *Lexicon* and its implications to the user:

> In an area of extensive bilingualism, there is also a danger that the compilers' knowledge of a second language will influence their interpretation of their first, or vice versa. In the அரிசி example, a significant aspect for an English speaker would be that அரிசி refers only to *uncooked* and *husked* rice, an important distinction not lexicalised in English, and which does not find an explicit mention in this entry. An English speaker looking up அரிசி may thus be misled: the Tamil words will be of little or no help, as they may be unknown, and in any case the precise semantic or sociolinguistic distinctions are not given. A Tamil speaker would hardly be helped by the English definition, and would have difficulty distinguishing between அரிசி and, for example, தண்டுலம், not least because of the rarity of the latter. (The entry under தண்டுலம் merely refers back to அரிசி). This dictionary entry is similar to a thesaurus, where the individual items act as aide-memories to passive lexical knowledge rather than as extensions to active lexical acquisition.(225)

(c) Impreciseness of definitions

அதரிதிரித்தல்	நெற்கதிரைக் கடாவிட்டு உழக்குதல் to thresh grain with cattle. (71) [Other grains such as ragi and common millet are also threshed on the threshing floor. Again, there is another entry **அதரிக்கொள்ளுதல்** (71) having the same meaning. But it has been given an extended metaphorical signification: to tread out enemies, while **அதரிதிரித்தல்** has been given only the primary sense.]
அம்மை	நூல் வனப்புளொன்று. (100)
அழகு	நூல்வனப்புளொன்று. (160) [But there have been definitions for ***தொன்மை*** and ***தோல்***, the other aspects of poetic elegance. (2104, 2113)

It must be noted that *Tolkāppiyam* has defined all the eight aspects of poetic elegance, and the commentators have appropriately exemplified them (*nūṟpās* 1483-1490)

Again, of the eight classes of poetic elegance, the *Lexicon* identifies **தொன்மை** as a grammatical concept, while putting the other seven under prosody.

The user is thus left with multiple difficulties in understanding such important concepts in Tamil poetics and prosody.]

அமைதி [The ten significations treated (108) do not include the sense of admissibility or sanction of permissible deviations from established usage – as used in compounds like வழுவமைதி.]

இடக்கரடக்கல் தகுதிவழக்குளொன்று. (277)

[It is மங்கலவழக்கு, but no reference is made to that in this entry.

Again, under **மங்கலவழக்கு** (2999), there is no mention of இடக்கரடக்கல், even though under both the entries, the English equivalent is 'euphemism'.]

இயற்படமொழிதல் தலைவன் குணங்களைத் தலைவி புகழ்ந்து கூறும் அகத்துறை a woman's expatiation of her lover's good qualities.

இயற்பழித்தல் தலைவன் குணங்களைத் தோழி இகழ்ந்து கூறும் அகத்துறை theme of the companion of the heroine belittling the hero's qualities. (303)

[Incorrect. It is merely expatiation/belittling of the qualities of the Akam hero. The person who does it may be either the heroine or her confidante. cf. Introductory to *Kalittokai* verse 39.]

ஐவகைத்தாயார் The five sets of mothers, viz., ஈன்றதாய், ஊட்டுந்தாய், முலைத்தாய், கைத்தாய், செவிலித்தாய் (581).

[There is no description in Tamil. In their respective entries, the definitions of the above terms run as follows: ஈன்றதாய் is பெற்றதாய் (383). ஊட்டுந்தாய் is just ஐவகைத் தாயாருள்

ஒருத்தி (493). முலைத்தாய் is ஐவகைத் தாயாருள் குழந்தைக்குப் பால்கொடுப்பவள் (3282). கைத்தாய் is வளர்ப்புத்தாய் (1104). செவிலித்தாய் is வளர்ப்புத்தாய் (1619).

In English, it is foster mother for ஊட்டுந்தாய், கைத்தாய் and செவிலித்தாய். Who are then the five sets of mothers spoken of under ஐவகைத் தாயார்?

The user of the *Lexicon*, especially the academic/pedagogic user, stands helpless.]

ஓதல் கல்வி பயிலுகை reciting, as the veda (தொல்.பொ.25) (623).

[Subjective interpretation attributed to *Tolkāppiyam*, as has been done in entries like **முதல்நூல்**. ஓதல் is pursuit of learning in general.]

கட்டுக்கோப்பு 2 புனைந்துரை exaggeration. (652)

[Adapted from Winslow's *Dictionary,* and devoid of any citation, this sense seems to have had no vogue either in the past or in the present.

Besides, the present-day meanings of **கட்டுக்கோப்பு**, viz., 'being well-structured, 'disciplined', 'well-knit', etc., go totally unrepresented.]

கிண்டல் தூண்டிவிடுகை stirring, setting one to do some mischief. (919)

[Totally inadequate and unrepresentative of the contemporary usage. கிண்டல் is making fun of a person, ridiculing.

The meaning apart, there is the erroneous use of 'one' as the subject of the definition.]

குடவன் 3 கணிகை dancing girl. (966)

[But under the headword *கணிகை*, we have harlot, courtesan, prostitute, and not dancing girl. (705)]

குருத்துப்பூச்சி சோளப்பயிரை யழிக்கும் பூச்சிவகை a pest that damages chōlam. (1016)

[Specifically, it is the stemborer, that damages the stems of paddy also.]

குருத்தெலும்பு இளவெலும்பு cartilage.(1016)

	[As in several other cases, the definition in Tamil is too inadequate.]
குற்றச்சாட்டு	See ***குற்றப்பத்திரிகை***.
குற்றப்பத்திரிகை	நியாயசபையில் ஒருவர்மீது குற்றத்தின் விவரங்காட்டிப் படிக்கப்படும் பத்திரம் chargesheet. (1043)
	[குற்றச்சாட்டு and குற்றப்பத்திரிகை are not the same. The former is allegation, accusation, while the latter is chargesheet.]
குஷ்டம்	பெருவியாதி leprosy. (1063)
	[An unhelpful definition in Tamil.]
கொத்தடிமை	குடும்பத்தோடு அடிமையாகை servitude of a family en bloc. (1146) [Lack of generalization of signification from individual instances of usage, which constitutes an important job of the definer and the editor. கொத்தடிமை today is bonded labour in general, used in both the singular and plural numbers.
	கொத்தடிமை has also an extended figurative sense – unmitigated servility to a person.]
கொலைக்களம்	கொல்லப்படும் இடம் place of execution. (1158)
	[It is not கொல்லப்படும் இடம், but கொலைத்தண்டனை நிறைவேற்றப்படும் இடம்.]
கொள்ளியெறும்பு	கடியால் மிக்க கடுப்பை உண்டாக்கும் சிற்றெறும்புவகை a species of small ant causing intense pain by its bite. (1164)
	[An essential part of this definition is the colour of the ant – redness – as indicated by the term *கொள்ளி* in the headword.]
கோவை	4 ஏற்பாடு arrangement, scheme. (1199)
	[It is not ஏற்பாடு, but சீர், ஒழுங்கமைவு.]
கோட்டூர்தி	யானைத் தந்தத்தாற்செய்த பல்லக்கு. (1175)
	[Under ***கோடியவூர்தி***, it is யானைத்தந்தத்தாற் செய்த வாகனம்.]
கோடி	1 ஆடை cloth. 2 புதிய ஆடை newly purchased cloth. 3 புதுமை newness. (1178)
	[A culturally important sense of கோடி is the new cloth with which to cover the dead body, or which

is given to a widow to wear. Without this meaning, the signification of கோடி remains totally inadequate.]

சள்ளிடுதல் குரைத்தல் to howl as a jackal, to growl. (1340)

[சள்ளிடுதல் is ஊளையிடுதல். In a majority of instances, the English equivalents are more precise and complete than the Tamil definitions, disadvantaging thereby the native users of the *Lexicon.*

The next entry சள்ளுதல் also suffers from a similar inadequacy. In Tamil, it is இளகுதல். And the English equivalents are: to slacken, to abate (1340). Clearly, they do not precisely correspond with each other. Terms such as தளர்தல், தீவிரம் குறைதல் may come closer to the English equivalents.]

சளைத்தல் சோர்தல் to grow tired, to become weary. (1342)

[Of equal communicative frequency is ஆர்வம்/ஊக்கம்/திறமை குன்றுதல் to grow dispirited, languid, to lack vigour (as in அவன் யாருக்கும் சளைத்தவன் அல்லன்).]

சாணைபிடித்தல் ஆயுதத்தைக் கூர்மைப்படுத்துதல் to grind, to whet, to sharpen as a weapon. (1360)

[சாணைபிடித்தல் is also the process of sharpening a weapon in a smithy.]

சாந்தம் அமைதி peace, composure, resignation, quietism. (1370)

[The Tamil term அமைதி is too inadequate to describe சாந்தம்.

Again, சாந்தம், given as the meaning of சௌமியம், has a different set of English equivalents: calmness, gentleness, meekness.

Precision, sharpness and accuracy, the indispensable credo of a dictionary-maker, have been observed in the *Lexicon* more in breach than in practice.]

சிவட்டுக்கல் 1 ஈரற்கல் a red stone.

2 ஓர் இரத்தினம் ruby.

சிவப்புச்சிலை	கெம்பு red stone, ruby. (1445)
	[It leaves one in confusion as to whether சிவப்புக்கல் and சிவப்புச்சிலை are the same or not; *whether* கெம்பு *goes with the first or the second* meaning of சிவப்புக்கல், or with both.]
சிற்றூண்	சிற்றுண்டி light refreshment. (1453)
	[சிற்றூண் is also சிறிய தூண் a small pillar.]
சிறுதெய்வம்	தாழ்தரமான தேவதை inferior deity. (1460)
	[A complete misrepresentation of a sprawling cultural reality. *சிறுதெய்வம்* is இந்துமதத்தின் பெருவழக்கிற்கு உட்படாத, மக்கள் தத்தம் ஊர்களில், பெரும்பான்மை முக்கியமான சமுதாய நிகழ்வுகளின் குறியீடாக அமையுமாறு படைத்து வழிபடும் தெய்வம் the local folk deity outside the pantheon of the central Hindu tradition.]
சீர்செய்தல்	விவாகமுதலியவற்றில் சீதனங்கொடுத்தல் to give presents as to a daughter on the occasion of her marriage. (1483)
	[சீர்செய்தல் has another, perhaps more vibrant sense in contemporary discourses, viz., to mend, to put in order, to repair.]
செவிசாய்த்தல்	*சொல்வதைக்கேட்கச் செவிதாழ்த்துதல் to incline* one's ear. (1617)
	[Too literal a definition. It may be 'to lend one's ears to', 'to pay heed to'.]
சேகில்	சிவந்த ஏறு tawny-coloured bull. (1625)
	[Tawny colour is not redness proper. It is yellowish brown. While a dictionary definition demands sharpness and specificness in writing definitions, it has not been achieved in the *Lexicon* in a very large number of entries.]
சொரூபி	உருவமுள்ளவன் one who has form. (1654)
	[சொரூபி has richer designations than has been indicated: It is ஒன்றன் புறவடிவம், பிழம்புருவம். *கருத்துருவம் embodiment, concretization,* manifestation (as in சாந்த சொரூபி).]

Again, சொரூபி does not go with masculine gender alone as the Tamil definition seems to indicate.]

சொற்றொடர் பல மொழிகள் கொண்ட வாக்கியம் முதலியன phrase; clause; sentence.

[Imprecise and vague, Phrase, clause, and sentence are not synonymous. Also, the term முதலியன must be very sparingly used in dictionary definitions.]

தடம்புரள்தல் பாதம் நரம்பு பிசகுதல் to be sprained in the foot. (1725)

['to get derailed' as its primary as well as its figurative sense is a more frequent and vibrant reality of language use today.]

தடயம் 1 பல பண்டம் goods, articles. 2 ஆபரணங்கள் ornaments. 3 களவுபோய்த் திரும்பிக்கிடைத்த பொருள் recovered stolen property. 4 விலங்கு fetters. (1725)

[None of these senses represents ஆதாரம், எச்சம் trace, evidence, which has almost overtaken all the other meanings.]

தாங்கல் 6 தியக்கம் hesitation. (1823)

[Under **தியக்கம்** as the headword, we have 1 சோர்வு faintness, exhaustion. 2 மயக்கம் swoon. 3 அறிவுக் கலக்கம் bewilderment. 4 மனச்சஞ்சலம் dejection. (1880)

There is no mention of hesitation at all. So is the case with தியங்கு also. (1880)

Where shall the user go to clarify this problem? For many of these senses have no illustrations. They are merely referred to Winslow or some colloquial usage, which again do not have illustrative sentences.]

தாலப்பருவம் பிள்ளைத்தமிழ்ப் பிரபந்தத்தில் தலைவனைத் தாலாட்டுதலைக் கூறும் பகுதி. (1847)

தாற்பருவம் பிள்ளைத்தமிழ்ப் பிரபந்தத்தில் பாட்டுடைத் தலைவனை எட்டாம் மாதத்தில் தாலாட்டுவதாகக் கூறும் பகுதி. (1857)

[It is not clear whether these two are the same or different. For the first is shown to have the root in *tālu* and the second in *tāl*. There are other *differences such as the mention of a specific* period in one and its absence in the other. Such instances of confusion and uncertainty are unlexicographic.]

தாலி கணவன் மணந்ததற்கு அடையாளமாக மனைவியின் கழுத்தில் கட்டும் அடையாள உரு. (1848)

[An instance of casualness in writing definitions as well as in editorial scrutiny. Among other things, கணவன் and மனைவி in the definition must be replaced by மணமகன் and மணமகள்.]

திட்டவட்டம் *1* *செவ்வை* accuracy, *precision,* exactness, strictness.

2 ஏற்பாடு arrangement, establishment, settlement. (1868)

[திட்டவட்டம் also means உறுதியான நிலை, அறுதிப்பாடு firmness, decisiveness, conclusiveness, which in fact is more in vogue in contemporary discourses (as in தன் *மீது* சுமத்தப்பட்டக் குற்றச்சாட்டை அவர் திட்டவட்டமாக மறுத்தார்.)

Besides, absence of illustrative sentences/citations for the meanings in a dictionary of this kind is one of its serious failings.]

திண்ணக்கம் நெஞ்சுரம் heartlessness, wilfulness, hardihood. (1872)

[The apparent incompatibility between Tamil and English apart, the user is left confused as to whether திண்ணக்கம் is strength of mind, *determination as the Tamil definition seems to* suggest, or heartlessness, as the English equivalent indicates.]

திருப்பூட்டு மணமகள் தாலி கட்டுகை tying the wedding badge round the neck of a bride. (1909)

[The general user would be put to hardship in interpreting the definition in Tamil, particularly the agent of the action.]

திவ்விய இனிய sweet. (1926)

[It also means (i) மேலான, சிறந்த excellent, supreme. (ii) தெய்வத்தன்மை வாய்ந்த godly, divine (as in திவ்வியகவி).]

துணைபோதல் ஒப்பாதல் to be similar or equal. (1965)

[A more lively and richer signification of this verb is to abet, to connive with, to further or promote something wrong.]

தேசாந்தரி அயல்நாட்டான் foreigner. (2054)

[One of the meanings of the headword *தேசிகன்* is தேசாந்தரி, where the English equivalents are traveller, wanderer, foreigner. (2054)]

தேவதை 1 கடவுள் deity, god. 2 பிசாசம் evil spirit. (2065)

[தேவதை also means 'a fairy', 'a nymph'.]

தோரியம் கூத்து dancing.

தோரியமகள் ஆடி முதிர்ந்த பெண் expert dancing girl. (2113)

[The adjective 'expert' seems to be a case of laboured interpretation.]

நடுநில்தல் மத்தியஸ்தனாயிருத்தல் to act as umpire. (2143)

(நடுநிற்றல்) பிணைபடுகை standing bail. (2143)

நடுநிற்றல் [Such of the contradictions, not isolated, point to the absence of empirical research, objective data, and editorial coordination, which are indispensable in the making of a dictionary.]

நன்செய் நெற்பயிர் உண்டாம் கழனி wet lands. (2188)

[Paddy is not the only crop raised in wet lands. Sugar cane, betel, plantain, etc., also grow in wet lands. Definitions in a dictionary must be adequately generalized from specific data.]

நாக்குப்பூச்சி 1 மலப்பைச் சிறுபுழு roundworm, threadworm.
2 வயிற்றிலுள்ள நீண்ட புழுவகை tapeworm.
3 நாங்கூழ் earthworm. (2194)

நாடாப்பூச்சி வயிற்றுப்புழுவகை tapeworm. (2209)

[The difference between *நாக்குப்பூச்சி* and *நாடாப்பூச்சி* is not made sufficiently clear.

Elsewhere நாங்கூழ் is described as நாக்குப்பூச்சி with the English equivalent 'earthworm'. (2201)

All these are not only user-unfriendly, but they tend to falsify the realities of the language which they seek to record.]

நாகரிகம் 1 நகரவொழுக்கம் manners, speech and dress pertaining to a city.

2 நகர சம்பந்தமான செப்பம் civilization. 3 மரியாதை politeness, refinement of manners, urbanity. 4 கண்ணோட்டம் friendly regard. 5 பிலுக்கு affectation, foppishness. (2199)

[Not only are these definitions, especially the Tamil definitions, truncated and incomplete, but are imprecise, insofar as they fail to capture the contemporary, universally accepted understanding of what constitutes நாகரிகம் - civilization. Consequently, the user gets no clue as to the meaning of நாகரிகம்.]

நாகரிகி Feminine gender of நாகரிகர் woman of refined manners. (2199)

[While *நாகரிகர்* is treated as plural, நாகரிகி is shown to be in singular number.

Such are not matters of marginal interest. In a dictionary, they are of as large a significance as any other element.

Again, ***நாகரிகர்*** has six senses recorded under it. It is not clear how only one of these senses is associated with its feminine gender form.]

நாடகம் கதாபுருஷர்களின் வேஷம்பூண்டு ஒரு கதையை நடந்ததுபோல் நடித்துக்காட்டுவது play, drama, comedy. (2208)

[Unwholesome, incomplete and inexpressive. It is also a form of literature.]

நாளை adv. அடுத்த தினத்தில் tomorrow. adj. நாளுக்குரிய pertaining to a day.

[நாளை has two noun meanings also, viz. 1 அடுத்தநாள் tomorrow (as in நாளை விடுமுறை). 2 எதிர்காலம் future (as in நாளை இளைஞர்கள் கையில்).]

நாளைய — 1 தற்காலத்திற்குரிய modern, of the present time.

2 நாளுக்குரிய pertaining to a day.

3 மறுநாட்குரிய pertaining to the following day. (2234)

[The first meaning தற்காலத்திற்குரிய seems to be incorrect. It may be 'குறிப்பிட்ட காலத்திற்குரிய' 'of the given time' (as seen in அந்நாளைய வாழ்க்கைமுறை, இந்நாளைய மனிதர்கள்).]

நிரீட்சணம் and நிரீக்கணம் — have the same base form *nir-iksana,* and are therefore variants. But (2268) **நிரீட்சணம்** has two additional senses, which are not supported by citations or even *Nigandu* sources.]

நிரீட்சித்தல் — 2 பார்வைபார்த்தல் to cure a disease by incantation. (2268)

[Under the headword **பார்வைபார்த்தல்**, there are four senses: 1 to estimate. 2 to examine. 3 to look intently as an enchanter, to practise magic. 4 to sorcerize. None of these meanings is directly and explicitly related to 'to cure a disease by incantation'.]

நீதிச்செல்வம் — சௌளம் tonsure ceremony of a child. (2298)

[It is that of a male child. cf **சௌளம்**, 1683]

நூறுதல் — v.tr. வளைந்துகொள்ளுதல் to surround. (2330)

[It is not clear how வளைந்துகொள் is a transitive verb.]

நெகிழ்ச்சி — காதில் வரும் புண்கட்டி abscess in the ear. (2331)

[நெகிழ்ச்சி has more important and living senses derived from the verb நெகிழ்:

1 கட்டுத்தளர்தல், நழுவுதல் loosening, slipping off.

2. மனம் இளகுதல் melting of heart.

3. மனம் இரங்குதல் to be moved in pity etc.]

நெருப்புக்கோழி தீத்தணலை விழுங்கும் கோழிவகை ostrich, as eating embers. (2347)

[Incorrect. An ostrich is not a fire-eating bird. Interestingly, the usage note says it is the modern sense of the word.]

படிப்பினை 1 கல்வி learning. 2 வாசிப்பு reading. 3 போதனை instruction, teaching. 4 சமர்த்து proficiency. (2437)

[It has excluded a significant sense of communicative richness and frequency, namely, lesson, example, exemplar, deterrent, message, chastisement.]

படிறி Feminine gender of படிறன் deceitful woman. (2440)

[But படிறன் has other meanings, viz. பொய்யன், திருடன், துர்த்தன், கொடுமையானவன் and தீம்பன். It is not clear how these senses stand exclused in the feminine form, while both *படிறன்* and *படிறி* are derived from *படிறு*.]

பணம் பாம்பு cobra. (2456)

[The designation could have been specific enough for the average user to distinguish between a snake and a cobra.]

பணமுடிச்சு பணக்கிழி money tied in a little piece of cloth or at the end of a garment. (2456)

[Apart from its circularity, the extended signification of பணக்கிழி, viz. a purse or a gift, has not been treated. This concept of giving a purse is by no means a post-*Lexicon* development in Tamil culture.]

பணை மருதநிலம் agricultural tracts. (2460)

[மருதநிலம் is too literary a term for the general dictionary user. Such is the case with terms like முல்லை for forest tracts, நெய்தல் for coastal tracts, etc used frequently in the *Lexicon.*]

பால்காய்ச்சுதல் புதுவீட்டில் குடிபுகுந்து அதன் அறிகுறியாகப் பாலைக்காய்ச்சும் விசேடம் house warming. (2626)

[புதுவீடு gives room for ambiguity, as to whether it is a newly built house, or a house one moves in for the first time. Lexicographical definitions cannot afford to be ambiguous, obscure, incomplete or abstract, leaving things for the user to interpret on his own. A dictionary should formulate its significations that come home to the learned and the lay persons, for the native men and for those who are culturally removed from the mores of the language treated.]

பிள்ளைத்தமிழ் ஆண்பாற்பிள்ளைத்தமிழ், பெண்பாற்பிள்ளைத்தமிழ் என இருவகைப்பட்டு பிள்ளையின் பல பருவங்களைப் பற்றிக் கூறும் பிரபந்தவகை. (2713)

[Unwholesome and incomplete, shrinking the core of a popular poetic genre in Tamil.

பிள்ளைத்தமிழ் is a species of verse composition, the protagonist of which is taken to be a child with its ten stages of childhood being celebrated with great imaginative fervour.]

பீதி 1 அச்சம் fear. (2734)

[பீதி is கலவர உணர்ச்சி, கிலி, திகில் panic, alarm, fright, consternation, nervous apprehension. 'Fear' is too inadequate to describe the emotions associated with பீதி.]

புகைப்படம் போட்டகிராப்பு photograph, as seemingly smoked. (2744)

[A definition unworthy of a *Lexicon* of this kind.]

புட்கரத்தீவு ஏழு தீவுகளுள் நன்னீர்க்கடலாற் சூழப்பட்ட பூபாகம் annular continent surrounded by the ocean of fresh water. (2747)

[It is a myth, which must be explicitly stated either in the definition or as a usage note.]

புரு^{2} 2 பருமை greatness. (2774)

[An average general user of this *Lexicon* will run into difficulties as to whether it designates bigness of size or an abstract quality.]

பெண்ணாசை பெண்மீது பற்று love of women. (2858)

[Both literally and conceptually, பெண்ணாசை is not love or attachment, but excessive passion, lust, usually used with a sense of disapproval or contempt.]

பேரில் 2 பிறகு after. அவன் சொன்னதன் பேரில் வந்தேன். (2901)

[It is not பிறகு, but ஒன்றன் அடிப்படையில், ஒன்றை ஏதுவாகக்கொண்டு on the basis of, basing on (as in என்னுடைய அழைப்பின் பேரில் அவர் வந்துள்ளார். அவர் கொடுத்த புகாரின் பேரில் வழக்கு பதிவு செய்யப்பட்டுள்ளது).]

பொக்கைவாய் பற்போன வாய். (2910)

[It is also பல்லில்லாத/பல்முளைக்காத வாய்.]

பொற்பிதிர் பசலை beauty spots on a woman's person. (2944)

[Precisely, beauty spots on a woman's person is சுணங்கு. Even though பசலை is used sometimes as a synonym of சுணங்கு, பசலை usually goes with 'paleness of complexion from love-sickness'.

The above interpretation can also be sustained by looking at the meaning of *பிதிர்*, the second member of the compound: drop; piece; powder; spark, all of which go with 'spots' rather than with tint or complexion.]

மறுத்துமொழிநிலை ஓர் அணிவகை a figure of speech. (3122)

[A serious inadequacy in a wordbook of this kind. Such definitions, occurring in large numbers, are unlexicographic, non-user-friendly, merely increasing the volume of the work.]

மனப்போக்கு மனம் போகும் வழி. (3134)

[Too literal a definition. It may be மனப்பாங்கு, மனச்சார்பு, விருப்பம், போக்கு, etc.]

மாடு எருது ox. (3151)

[மாடு is a generic name for cow, ox and buffalo, and not 'ox' alone.]

மான நஷ்டம் மானக்குறை செய்ததற்குக் கேட்கும் பரிகாரம் damages claimed in an action for defamation. (3188)

[An instance of speculative interpretation, and impreciseness. மானநஷ்டம் is ஒருவருடைய நற்பெயருக்கு விளைவிக்கும் களங்கம் அல்லது இழிவு defamation, the act of defaming – not claiming of damages.]

முடக்குவாதம் கைகால் முதலிய உறுப்புகளை முடங்கச் செய்யும் நோய்வகை rheumatism. (3242)

[rheumatism is an illness that makes the muscles and joints painful, stiff and swollen. பக்கவாதம், on the other hand, is paralysis, which is a loss of control of a part or most of the body. As such, rheumatism and paralysis are not the same. The former may be called கீல்வாதம்.]

முதுகாஞ்சி அறிவின்மிக்க மூத்தோர் அறிவில்லாத இளையோர்க்கு இளமை நிலையாமை முதலியவற்றை எடுத்து மொழியும் புறத்துறை. (3264)

முதுமொழிக்காஞ்சி அறிவுடையோர் அறம்பொருளின்பங்களைப் பலரும் அறியச் சொல்லும் புறத்துறை. (3267)

[Where precisely the difference between these two concepts lies is not made clear. Similarly, the conceptual terms வாணாட்கோள், வாணிலை and வாள்செலவு (3585, 3586, 3623) are not sufficiently distinguished.]

முற்போக்கு முன்னேற்றம் progress, advancement. (3293)

[முற்போக்கு primarily designates favouring, advocating or implementing rapid progress or social reform. As such, it is progressiveness, being forward-looking, reformist or radical.]

முறைப்பு 1 விறைப்பு stiffness. 2 விலையின் ஏற்றம் high price as of goods. 3 செருக்கு haughtiness; impudence. (3300-01)

[In contemporary discourses, முறைப்பு primarily denotes கடுமையான பார்வை stern look; glower.]

முன்மொழிநிலையல் தொகை மொழியுள் இரண்டாவது மொழிக்கண்ணே பொருள் சிறந்து நிற்றல் (தொல். சொல் 419). Compound word in which there is emphasis of meaning on the second member. (3303)

[*Tolkāppiyam* explicitly speaks of four kinds of sense focus in compound words. They are முன்மொழி நிலையல், பின்மொழி நிலையல், இருமொழி மேலும் ஒருங்குடன் நிலையல், and அல்மொழி நிலையல். Among these four, the last two have no entries in the *Lexicon*.

Again, for முன்மொழி நிலையல், the source cited is *Tolkāppiyam* text. For பின்மொழி நிலையல், the source referred to is Cēṉāvaraiyar's commentary on *Tolkāppiyam.* (2724).

For the first, there is no exemplication. For the second, there is an example.

Further, in the Tamil definition, *நிலையல்* is the subject of the definition, while in the English equivalent, *the subject of the definition is தொகை மொழி* (compound word).]

மோசடி ஏமாற்றம் fraud. (3382)

[ஏமாற்றம், today, more frequently signifies disappointment or being thwarted than fraud.]

மோசம் 1 வஞ்சனை deceit, fraud. 2 அபாயம் danger, accident. 3 பிசகு mistake, error.

[More frequent and living senses of மோசம் today are (1) that which is disagreeable, bad, unacceptable, wanting in goodness of character and conduct, etc (as in அவன் மோசமான ஆள்), (2) that which is harmful, not conducive, etc. (as in இன்று வானிலை மோசமாக இருக்கிறது).

மோர்க்குழம்பு மோர் சேர்த்துச் செய்யும் குழம்பு வகை a kind of sauce made in buttermilk.

மோர்ச்சாறு மோர் சேர்த்துச் செய்த சாறு a kind a sauce prepared with buttermilk. (3387)

[It is not clear whether these two preparations are the same or different. If they are the same, one must be referred to the other; if different, the difference must be precisely indicated.]

வழிநில் ஏவல் செய்தல் to carry out orders. (3544)

[வழிநில் also signifies 'to be guided by', 'to follow' (as in முன்னோர் வழிநின்று, நல்லவர்

	வழிநின்று . . .), and this sense is not a post-*Lexicon* development.]
வாய்விட்டுப்பேசு	வெளிவிட்டுத் தெளிவாகச் சொல்லுதல் to speak openly and clearly without any reservation. (3600) [There are also expressions such as வாய்விட்டுச் சிரி, வாய்விட்டு அழு etc., to which the meaning given here is not precisely substitutable. A lexicographically sustainable treatment would therefore be to take *வாய்விட்டு* alone as the headword and treat it for its various semantic possibilities.]
வால்	3 சேட்டை செய்பவ-ன்-ள் mischievous person. (3615) [It is a young boy or girl or a child. An adult person is not usually referred to by this term.]
வானவெளி	திறந்த வெளியாயிருக்கும் வீட்டின் உள்முற்றம் open quadrangle in a house. (3628) [விண்வெளி 'space' has, in contemporary use, completely overshadowed the above sense.]
விட்டில்	grasshopper. (1200) [விட்டில் is a kind of moth, not grasshopper.]

d. Recondite and incomprehensible language of the definitions

Headword		Definition in Tamil
அடைமொழி	-	விசேடனம் (57)
அறவைப்பிணஞ் சுடுதல்	-	அநாதப் பிரேத ஸம்ஸ்காரம் (175)
அறவோன்	-	தருமிஷ்டன் (175)
அன்னபூரணி	-	துர்க்கையின் அவசர பேதம் (185)
ஆடல்	-	ஸ்நானம் (218)
ஆத்தன்	-	இஷ்டன் (224)
ஆதிவிராட்டியன்	-	1 சூதபாஷாணம். 2 சோரபாஷாணம் (230)
ஆதுலன்	-	அசத்தன் (230)
ஆமென்	-	ததாஸ்து (235)
இசைப்பாட்டு	-	சாகித்தியம் (273)
இடையீடு	-	விக்கினம் (288)

இடையூறு	-	விக்கினம் (288)
இடையொடிவு	-	அவாந்தர சங்காரம் (288)
இரட்டை	-	சோடு (308)
இரமி	-	சந்தோஷி (315)
இழிசினர் மொழி	-	அவப்பிரஞ்சம் (350)
உட்கரணம்	-	அந்தக்கரணம் (392)
உத்தமி	-	சிரேட்டமானவள் (407)
உத்தமோத்தமம்	-	மிகச்சிரேட்டம் (407)
உத்தரக்கிரியை	-	அபரக்கிரியை (407)
உரை	-	வியாக்கியானம் (451)
உலகவறிவு	-	இலௌகிகவறிவு (456)
உவகைக்கண்ணீர	-	ஆனந்த பாஷ்பம் (462)
உறுப்பறை	-	1 அங்கவீனன். 2 அங்கச்சேதம் (485)
உறுப்பு	-	அவயவம் (485)
ஊழ்வினை	-	உழுவலன்பு (502)
எக்கர்	-	அவையல்கிளவி (507)
கண்பார்த்தல்	-	1 கிருபைசெய்தல். 2 பரீக்ஷித்தறிதல் (698)
கருணைமறம்	-	கருணையாற் செய்யும் நிக்கிரகம் (756)
கருத்துரை	-	தாற்பரியம் (757)
கரும்பாம்பு	-	கிருஷ்ண சர்ப்பம் (760)
கரும்புற்று	-	கருநிறமுள்ள கிரந்திவகை (761)
கருமம்	-	உத்தரகிரியை (762)
கருமயோகம்	-	நிஷ்காமியமான கருமானுஷ்டம் (763)
கல்லெடுப்பு	-	பாஷாணோத்து வாசனம் என்ற பிரேதக்கிரியை (774)
கலாய்த்தல்	-	கலகித்தல் (781)
கலி	-	துளக்கம் (781)
கலியாணக்காரர்	-	வதூவரர் (783)
கலியாணகிருதம்	-	நெய்வடிவான ஓர் ஔஷதம் (783)
கலை	-	9 சாத்திரம். 10 பாஷை (786)
கலைஞானி	-	சாஸ்திரமறிந்தோன் (787)
கவற்சி	-	மனோவிசாரம் (791)

களப்பேச்சு	-	களத்தில் வழங்கும் பரிபாஷை (811)
கற்பனை	-	அத்தியாசம் (821)
கற்பு	-	பதிவிரதாதருமம் (821)
காண்	-	தரிசித்தல் (857)
காமி	-	காமாதுரன் (874)
கிருஷ்ணபக்ஷம்	-	அபரபட்சம் (933)
குடவரை	-	அஸ்தகிரி (966)
குணங்காட்டுதல்	-	வியாதியில் சொஸ்தக்குறி காட்டுதல் (981)
குளி	-	ஸ்நானம் (1040)
குளித்தல்	-	ருதுஸ்நானம் செய்தல் (1040)
குளிர்ச்சி	-	சைத்தியோபசாரம் (1041)
குளிர்ச்சி மருந்து	-	உஷ்ணசாந்தி செய்யும் மருந்து (1041)
கூட்டு	-	பரஸ்திரீ கமனம் (1066)
கேளிக்கை	-	கிரீடை (1098)
கோநகர்	-	இராசதானி (1186)
சகுலி	-	அப்பவருக்கம் (1220)
சமயி	-	மதஸ்தன் (1293)
சமஸ்டியாஸ்தி	-	அவிபக்த சொத்து (1296)
சமஸ்தானம்	-	ராஜஸ்தானம் (1296)
சமாதானம்	-	ராஜி (1297)
சாதகம்	-	சன்மபத்திரிகை (1363)
சாபேட்சம்	-	ஒன்றை அபேட்சித்திருப்பது (1373)
சாம்பற்கரைத்தல்	-	. . . சஞ்சயனச் சடங்கு (1374)
சாயாபுருடன்	-	நிழல் வடிவமாகத்தோன்றும் புருடன் (1382)
சாலிவாகன சகாப்தம்	-	. . . வழங்கும் அப்தம் (1391)
சிகை	-	சேடம் (1402)
சிறப்பு	-	உற்சவ சமாராதனை (1455)
சிறைக்கணித்தல்	-	உபேட்சித்தல் (1465)
சீவதருமம்	-	பசுபுண்ணியம் (1488)
சுமரணை	-	போதம் (1521)
சுருக்கம்	-	சங்கிரகமானது (1528)
சுற்றிக்கட்டுதல்	-	பரிதானம் கொடுத்தல் (1549)
சுன்னத்துக்கலியாணம்	-	விருத்தசேதனச் சடங்கு (1553)

செல்லம்	-	ஐசுவரியம் (1609)
சௌளம்	-	சோடச சம்ஸ்காரத்தில் ஒன்றாகிய முடிவாங்குகை (1683)
தகரார்	-	ஆக்ஷேபம் (1706)
தங்குவேட்டை	-	பரஸ்தானம் (1711)
தட்சிணை	-	2 பரிதானம். 3 சிட்சை (1717)
தட்பம்	-	விசிறுதல் முதலிய சைத்தியோபசாரம் (1723)
தயிர்ச்சாதம்	-	ததியோதனம் (1759)
தர்ப்பாசனம்	-	தருப்பைத்தவிசு (1760)
தலைநகரம்	-	பிரதான நகரம் (1779)
தற்புணர்ச்சி	-	அஸ்தப்பிரயோகம் (1807)
தானைமறம்	-	வீரனொருவன், பொரவெதிர்ந்த இருவகைச் சேனையும் பொருதுமடியாமை பரிகரித்த ஆற்றலின் உயர்ச்சி கூறும் புறத்துறை (1862)
தாஷ்டிகம்	-	உத்தண்டம் (1863)
திதி	-	இறந்த திதியில் பிதிரர்க்கு ஆண்டுதோறுஞ் செய்யும் சிரார்த்தம் (1876) [to make sense of this signification, the reader has to look up three different, rather uncommon words - திதி, பிதிரர் and சிரார்த்தம்]
திருப்பாற்கடல்	-	திருமால் பள்ளிகொண்டருளும் க்ஷீராப்தி (1908)
தீட்டாதல்	-	ஆசௌசமடைதல் (1938)
தீட்டுக்காரி	-	ஆசௌசமுடையவள் (1938)
தீண்டாதவள்	-	தூரஸ்திரீ (1939)
தீம்பன்	-	துஷ்டன் (1943)
தீமகம்	-	ஆபிசாரயாகம் (1943)
தீர்த்தம்	-	சிரார்த்தம் (1947)
துயர்	-	. . . விதனம் (1974)
துரிசு	-	கிருத்திரிமம் (1980)
துவக்கு	-	பரிசேந்திரியம் (1990)
தூவெளி	-	சிதாகாசம் (2024)

தூஷணம்	-	3 அசப்பியச்சொல். 4 வேததூஷணம். (2027)
தெண்டி	-	சிட்சித்தல் (2029)
தெண்டு	-	மிண்டுதல் (2029)
தெய்வட்டகை	-	பாலாரிஷ்டத்தை உண்டாக்குங் கிரகங்கள் (2032)
தெரிதல்	-	சிரவணஞ்செய்தல் (2035)
தேடி	-	அதிவிடயம் (2056)
தேர்ச்சிவரி	-	உறவுமுறையார்க்குத் தன் விதனங்களைத் தெரிவிக்கும் கூத்துவகை (2060)
தேர்ந்து செயல்	-	வாய்க்குந் திறனாடிச் செய்கை (2060)
தேவராட்டி	-	சன்னதக்காரி (2067)
தேவராளன்	-	சன்னதக்காரன் (2067)
தேவாரம்	-	கிருகாராதனக் கடவுள் (2069)
தொகுதி	-	சம்புடம் (2078)
தொகுதியொருமை	-	சாத்தியேக வசனம் (2079)
தொடர்தல்	-	பீசாங்குர நியாயமாக ஒன்றனை ஒன்று பின்பற்றுதல் (2085)
தொழில்	-	ஈச்சுரகிருத்தியம் (2100)
தோதவத்தி	-	சுத்தவஸ்திரம் (2110)
தோல்தல்	-	அபசயப்படுதல் (2113)
தோல்வி	-	அபசயம் (2114)
நட்புக்காட்டுதல்	-	பரிதானம் கொடுத்தல் (2138)
நடு	-	அந்தரியாமி (2141)
நடுத்திட்டம்	-	பட்சபாதமின்மை (2142)
நடுத்துஞ்சல்	-	அவமிருத்து (2143)
நல்கூர்	-	எளிமை poverty (2169)
நவமணி	-	. . . ஆகிய ஒன்பது வகை அரதனங்கள் (2178)
நம்மக்கள்	-	சற்புத்திரர் (2188)
நன்மனம்	-	மனத்திருத்தி (2189)
நாட்கோள்	-	இராசசின்னங்களைப் பரஸ்தானப்படுத்துகை (2204)
நாபதி	-	நாவுக்கு நிர்வாசகன் (2216)
நாபீலம்	-	கடிதடம் (2217)

நிடேகம்	-	வதூவரர் முதன்முறை கூடுஞ்சடங்கு (2246)
நிதம்பம்	-	பிருஷ்டம் (2249)
நிந்தனை	-	தூஷணை (2251)
நிமித்தகாரணம்	-	. . . அனுவிருத்தியல்லாத காரணம் (2254)
நிராகரணம்	-	உபேட்சை (2266)
நிராகரித்தல்	-	உபேட்சை செய்தல் (2266)
நிலவரம்	-	அன்றாடு விலை (2277)
நிலைமை	-	1 ஸ்திதி. 10 பூஸ்துதி (2282)
நிலையாமை	-	ஸ்திரமாயிராமை (2282)
நிலையூன்றுதல்	-	திரப்படுதல் (2283) [being inconsistent with the Sanskritized form of meaning given for **நிலையாமை**]
நிவந்தம்	-	சங்கிரக நூல் (2283)
நிறை	-	ஏகாக்கிர சித்தம் (2287)
நீடி	-	விபுத்துவம் (2296)
நீர்க்கடன்	-	பிதிரர் பொருட்டுச் செய்யும் உதகக்கிரியை (2300) [under **உதகக்கிரியை** the meaning given is தர்ப்பணஞ்செய்கை (411).]
நீர்தலைப்படுதல்	-	சந்தி செய்தல் (2303)
நீர்ப்பை	-	மூத்திராசயம் (2305)
நீர்மை	-	சௌலப்பியம் (2306)
நீர்விளையாட்டு	-	சலக்கிரீடை (2308)
நீலியது	-	விபுவானது (2316)
நூற்றாண்டு	-	கிறிஸ்தவாப்தம் முதலிய அப்தங்களில் நூறுவருடம் கொண்ட காலஅளவு (2329)
நெடுஞ்சாண்கிடை	-	தண்டாதாரமாய்ப் பூமியிற் கிடக்கை (2238)
நெய்யணி	-	மகப்பேற்றின்பின் ஆசௌச நீங்கச்செய்யும் மங்களஸ்நானம் (2343)
நேர்ப்பம்	-	பிரகிருதி (2358)

நேராக	-	பிரத்தியட்சமாக (2360)
நைதல்	-	அவசமாதல் (2361)
நோம்புதுறத்தல்	-	பாரணைபண்ணுதல் (2374)
பகடி	-	ஆசியக்காரன் (2380)
பசுவதை	-	கோகத்தி (2401)
பஞ்சபூதம்	-	பிருதிவி, அப்பு, தேயு, வாயு, ஆகாசம் என்ற ஐம்பூதங்கள் (2408)
படி	-	சோபானம் (2435)
படிமம்	-	திருஷ்டாந்தம் (2438)
படுவி	-	குறள் வடிவுள்ள தொழுத்தை (2445)
படைத்தல்	-	சிருஷ்டித்தல் (2445)
பணி	-	6 விரயாசமான வேலை. 7 போக்கியப்பொருள் (2457)
பணிக்கன்	-	ஆராசிரியன் (2458)
பணிக்காயன்	-	உத்தியோகஸ்தன் (2458)
பந்தனை	-	பாலாரிஷ்டம் (2481)
பயிர்	-	பைங்கூழ் (2488)
பரகலம்	-	சேடம் (2495)
பரத்தைமை	-	தூர்த்தத்தனம் (2495)
பரவெளி	-	பரமன் உறையும் ஞானாகாசம் (2504)
பல்கலைக்கழகம்	-	. . . வித்தியாசங்கம் (2526)
பாத்தம்	-	விஷயம் (2602)
பாதம்	-	சத்திநிபாதம் (2605)
பிரமராசனர்	-	சபோதனர் (2687)
பிரீதி	-	பட்சம் (2704)
பிற	-	சனனமாதல் (2717)
பிறநீக்கம்	-	பராதீனம் (Supplement 364)
பிறளியெண்ணெய்	-	குழந்தைகளுடலுக்கு . . . விரேசன மருந்தெண்ணெய் (2721)
பிறைத்தலைப்பாம்பு	-	அர்த்தசந்திரபாணம் (2722)
பின்பக்கம்	-	அபரபட்சம் (2724)
பின்போக்கு	-	க்ஷீணநிலை (2724)
பின்னகம்	-	பேதம் (2725)

புண்ணியதலம்	-	பரிசுத்த க்ஷேத்திரம் (2755)
புண்ணியபூமி	-	புண்ணிய க்ஷேத்திரம் (2755)
புத்திவிருத்தி	-	புத்தியின் வியாபாரம் (2762)
புதியதுண்ணு	-	ஏகதேசானுபவம் கொள்ளுதல் (2764)
புதினம்	-	சமாசாரப் பத்திரிகை (Supplement 366)
புருடமேதம்	-	நரமேதம் (2775)
புலர்காலை	-	சங்காரகாலம் ~~(2786)~~
புழுக்கம்	-	உஷ்ணம் (2792)
புறங்கான்	-	முல்லை நிலம் (2805)
புன்புலம்	-	புல்லிய இடம் (2813)
பூப்பதாரி	-	தூரஸ்திரீ (2838)
பூமாயி	-	ஒரு பாலாரிஷ்ட தேவதை (2840)
பெண்	-	ஸ்திரீ (2856)
பெண்கொலை	-	ஸ்திரீஹத்தி (2857) [under *பசுவதை*, it is -கத்தி, and not ஹத்தி 2401)]
பெண்பால்	-	ஸ்திரீசாதி (2859)
பெண்பிள்ளை	-	ஸ்திரீ (2860)
பெருநம்பி	-	அரசர்க்குரிய விபவமெல்லாம் பெறும் மந்திரியின் பட்டம் (2877)
பெரும்பேச்சு	-	பெரிய பிரஸ்தாபம் (2880)
பெரியதகப்பன்	-	சனகபிதா (2885)
பெரியதாய்	-	சனகமாதா (2885)
பொதுத்தன்மை	-	உவமானவுவமேயங்களில் அமைந்துள்ள சாதாரணதருமம் (2922)
பொய்யுரம்	-	மித்தியாஞானம் (2928)
பொழிப்புத்திரட்டுதல்	-	பிண்டப்பொருள் கூறுதல் (2940)
போகவிடயம்	-	விடயானுபவம் (2958)
மகவேள்வி	-	புத்திரகாமேட்டி (2982)
மகாசங்காரம்	-	சர்வசங்காரம் (2984)
மட்டையடி	-	சுவாமிக்கும் அம்பாளுக்கும் உள்ள பிரணயகலத்தை . . . (3016)
மடம்	-	நைஷ்டிக பிரமசாரிகளும் . . . (3020)

மருந்து	-	ஔஷதம் (3094)
மலைப்பு	-	கூத்தின் விகற்பம் (3108)
மழைக்கரு	-	தூமம் (3115)
மழைக்கோளாறு	-	புசலெடுக்கை (3115)
மறக்கருணை	-	நிக்கிரக ரூபமான கருணை (3117)
மறுசொல்	-	உத்தரம் (3122)
மனச்சாட்சி	-	அந்தக்கரணமாகிய சான்று (3132)
மனிச்சடித்தல்	-	பௌருஷங்காட்டுதல் (3136)
மனிச்சு	-	பௌருஷம் (3136)
மானதக்காட்சி	-	ஆன்மா . . . சவிதற்பமாய் அறியும் அறிவு (3188)
மானபங்கம்	-	இலச்சைக்கேடு (1188)
மார்கழி நீராடுதல்	-	மார்கழி மாதத்தில் . . . புஷ்கரிணிக்குச் சென்று நீராடுகை (3170)
முலை	-	ஸ்தனம் (3181)
மூலதனம்	-	பிதிரார்ச்சித நிதி (3327)
மெய்ப்பொறி	-	சரீரலக்ஷணம் (3339)
மெய்ம்மொழி	-	முனிவரின் சாபானுக்கிரக வார்த்தை (3339)
மேலீடு	-	உணவின் வியஞ்சனம் (3358)
யதோத்தேச பக்ஷம்	-	ஒரு சொல் நின்றுழி நின்று பல சூத்திரங்களும் பலவோத்துகளும் தன்பொருளே நுதலிவரச் செய்வது (3393)
லீலை	-	சுரதவிளையாட்டு (3441)
வடக்கிருத்தல்	-	பிராயோபவேச விரதத்தை மேற்கொள்ளுதல் (3472)
வண்டன்	-	விருத்தசேதனம் பண்ணப்பட்டவன் (3481)
வம்புதும்பு	-	துராகிருதமான சொல் (3493)
வருமொழிதல்	-	அனுவதித்தல் (3546)
வரைக்கும்	-	பரியந்தம் (3525)
வரைதல்	-	தாரதம்மியப்படுத்துதல் (3524)
வாந்தியெடுத்தல்	-	சர்த்திசெய்தல் (3591)
விக்கிரகம்	-	சமாசத் தொடர்மொழியை விரித்துக்காட்டுகை (3630)
விசனம்	-	நிர்மானுஷம் (3641)

வித்தியாவினோதம்	-	கல்வியிற் போதுபோக்குகை (3668)
வித்துவசனம்	-	புலவர் திரள் body of learned men (3668) [It may be கற்றோர் அவை or அறிஞர் குழு]
விருந்தாட்டு	-	வருஷோற்சவம் (3704)
விருந்தினன்	-	அதிதி (3704)
விலாடித்தல்	-	எண்ணை விபாகித்தல் (3714)
விழவேடெடுத்தல்	-	கிரந்தத்தைத் திருடிக்கொள்ளுதல் (3720)
வினையம்	-	பூர்வகர்மம் (3738)
வெள்ளறிவு	-	அவிவேகம் (3792)
வேண்டாவெறுப்பு	-	உபேட்சை (3825)
வேண்டுகோள்	-	பிரார்த்தனை (3825)

It must here be mentioned that Sanskrit terms and those of Sanskrit origin used as definitions or parts of definitions run into several thousands, rendering the comprehension of meaning of a conspicuously large number of words extremely difficult, and almost impossible in many instances. The use of such terminology seems to be a deliberate choice on the part of the *Lexicon* makers. Many on the staff of the *Lexicon* were eminent scholars in Tamil, which is reflected in the *Lexicon* also. That they have indiscriminately used Sanskrit terminology, while simple Tamil words were available and known to them, is inexplicable. It cannot be argued that they merely reflected the linguistic usage of the day. In this context, we may refer to an almost similar situation prevailing in England. Greek and Latin terms continued to pour into English over an extended span of several centuries, and during the Renaissance the influence of these two classical tongues on English was overwhelming. Historians speak about the 'deluge' of Latin words entering into English. By the close of the 13th century, nearly fifty per cent of the French words became part of the English vocabulary. There were also the words assimilated from other foreign tongues. Keeping this situation in mind, Professor O. F. Emerson undertook an analysis of the vocabulary of the great English writers, with a view to finding out the percentage of native English words in their language use. The results of his investigation are revealing:

The Bible	94%	Pope	80%
Shakespeare	90%	Johnson	72%
Spenser	86%	Hume	73%
Milton	81%	Gibbon	70%

Addison	82%	Macaulay	75%
Swift	75%	Tennyson	88%

This is in spite of the fact that the native Anglo-Saxon vocabulary comprised a mere 20,000 words. Another experiment conducted later by F. T. Wood yielded almost similar results:

Bernard Shaw	73%
Galsworthy	75%
T. S. Eliot	74%
Aldous Huxley	77%

(F. T. Wood, *An Outline History of the English Language* 45-48)

It is extremely surprising that such natural emotional commitment to Tamil is hardly evident among the makers of the *Tamil Lexicon.* More important, however, is the fact that these senses remain almost impenetrable for the source language users at all levels.

e. Circularity of meaning

Headword		**Definition in Tamil**
அலகு	-	ஆயுதத்தின் அலகு (143)
அலகைத்தேர்	-	பேய்த்தேர் (143)
உட்கரணம்	-	அந்தக்கரணம் (392)
உளை	-	வயிறுளைதல் (477)
ஏவல்	-	ஏவலாள் (566)
ஏறு	-	மேலேறுதல் (572)
ஏறுகோள்	-	. . . ஏறுதழுவுகை (573)
ஒத்து	-	தாளவொற்று (591)
ஒதுக்கிடம்	-	ஒதுங்குமிடம் (592)
கடி	-	பல்லாற்கடித்தல் (666)
கருமகர்த்தா	-	கருமஞ்செய்பவன் (761)
குடம்	-	நீர்வைக்கும் குடம் (964)
குதை	-	விற்குதை (994)
சட்டை	-	பாம்புச்சட்டை (1238)
சடங்கு	-	முதற்பூப்புச் சடங்கு (1240)
தீர்த்தகட்டம்	-	ஸ்நானகட்டம் (1947)

துவட்டு	-	கறி முதலியன துவட்டுதல் (1991)
தூஷணம்	-	வேத தூஷணம் (2027)
தொட்டி	-	நீர்த்தொட்டி (2083)
தொடை	-	துடையென்னும் உறுப்பு (2090)
	-	[under the headword **துடை**, the meaning given is தொடையென்னும் உறுப்பு]
நார்	-	மட்டை முதலியவற்றின் நார் (2223)
நூற்றுலாமண்டபம்	-	நூறடி உலாவுவதற்குரிய அமுதுசெய்யும் மண்டபம் (2329) [The headword மண்டபம் is not in the same volume]
நூறு	-	நூறு என்ற எண் (2330)
நொய்	-	குறுநொய் (2367)
புண்ணியபூமி	-	புண்ணிய க்ஷேத்திரம் (2755)
புருடமேதம்	-	நரமேதம் (2775)
பெயர்படைத்தல்	-	பேர்படைத்தல் (2864)
மகாசங்காரம்	-	சர்வசங்காரம் (2984)
மூளைப்பிதுக்கம்	-	மூளை பிதுங்கிவிடுகை (3333)
வினைத்திரிசொல்	-	திரிந்த வினைச்சொல் (3738)

f. Defining vocabulary without headwords

Headword		**Definition in Tamil**
உங்கண்	-	உங்கிடம் (387)
எதிர்முக வேற்றுமை	-	விளிவேற்றுமை (524)
சாதகம்	-	சன்மபத்திரிகை (1363)
சிம்பு[4]	-	3 செதும்பு fibre (1423) [under the headword **செதும்பு**, there are two meanings: 1 சேறு mud, mire 2 சிலவாக ஓடும் நீர் thin current of water (1587), but not the meaning of fibre.]
சிவட்டுக்கல்	-	ஈரற்கல் (1445)
தந்துவை	-	தம்மாமி (1748)

நிந்தனை	-	தூஷணை (2251)
பஞ்சவாதனம்	-	அனந்தாசனம் (2412)
பரத்தைமை	-	தூர்த்தத்தனம் (2295)
பிரமரசம்	-	பிரமாநந்தம் (2686) [There is **பிரமானந்தம்** only]
பெட்டார்	-	விரம்பியவர் (2855) [There is no headword விரம்பியவர் or even விரம்பு.]
பெருஞ்சாந்தி	-	மகாபிஷேகம் (2874)
பெருந்தாய்	-	See **பெரியதாயார்** (2875)
மனவு	-	அக்குமணி (3135)
முச்சலீலிகை	-	வாய்நீர், சிறுநீர், நாதநீர் என்னும் மூவகை நீர் (3233) [நாதநீர் has no headword. There is no way for the reader to get its meaning.]
முன்முகப்பு	-	அசாரவாசல் (3303) [It must be ஆசாரவாசல் which has a headword entry.]
யானை வணங்கி	-	யானைத்தோட்டி (3407)

g. Absence of correspondence between the syntactic form of the definition and the part of speech

அசடுதட்டு-தல்	v.intr. அறியாமை புலப்படுதல் ignorance or folly becoming plain. (27) [the correct form is: (of ignorance or folly) to become plain.]
அசடுவழி-தல்	v.intr. அறியாமை பெருகுதல் ignorance overflowing. (27) [It must be: (of ignorance) to overflow.]
அலங்கமலங்க	adv. பொறிகலங்க to bewilder. (144) [It must be: bewilderedly or bewilderingly.]
ஈற்றேறு-தல்	v.intr. பயிர்க்கரு முதிர்தல் grain maturing on the stalk. (383)

[It should be: (of grain) to mature on the stalk.]

சுபாவம் n.2. கலப்பற்றது genuineness, reality, unaffectedness. (1519)
[It must be கலப்பின்மை or கலப்பற்ற தன்மை, as are given in the other meanings of the same word: 1 இயல்பு. 3 கபடின்மை. 4 மூடத்தன்மை.]

h. Incorrect use of grammatical person of the subject of the definitions

We come across frequent instances of inaccuracy as to the use of the correct grammatical person in the subject of lexical definitions. The general convention is that we use *one* for agentive and instrumental subjects, and *someone, something* or *a person* for affected or recipient subjects. But in the *Lexicon,* owing to the absence of this distinction, the addresser-addressee, agent-recipient relationship in a definition is often blurred, rendering comprehension of the signification difficult for the user. Examples:

அப்பால் போகவொட்டாது மடக்குதல் to restrain *one* from going away. (3555)
[It must be: to restrain somebody or a person from going away.]

அலட்சியம்பண்ணுதல் to disregard *one's* advice. (515)
[a person's advice.]

உதவிநோக்கிப் பிறர் புறங்கடையில் நிற்கும் நிலை standing in the back-yard(sic) of *one's* house seeking *one's* favour. (2807)

ஊடலுணர்த்துதல் to clear *one's* misundersanding, as in sulks. (3072)
எதிர்நிற்றல் to stand before *one's* eyes. (695)

ஒருவனறிவு முதலியவற்றைச் சோதித்தல் to test as one's learning, one's depth of mind. (253)

கிண்டல் setting *one* to do some mischief. (919)

கிரந்தத்தைத் திருடிக்கொள்ளுதல் to steal *one's* book. (3720)
கெடுக்க வழிதேடுதல் to seek to ruin *one*. (2599)

சேர்ப்பித்தல் to entrust to *one's* care. (2440)

துன்பஞ்செய்யத் தூண்டிவிடுதல் to stir *one* to activity (sic). (3619)

பிறர் மனத்துப் பதியவைத்தல் to impress on *one's* mind. (3668)

பேச்சுக்கொடுத்தல் to engage *one* in talk. (3595)

மல்லாத்து to throw *one* on *one's* back. (3102)

முன்றானைவிரித்தல் to be *one's* wife. (3303)

மூக்கறுத்தல் 1 to disfigure *one* by cutting off one's nose. 2 to put one to disgrace. (3312)

வழியனுப்புதல் to see *one* off. (3547)

வாக்கைத் தடைப்படச்செய்யும் வித்தை the magic art of making *one* tongue-tied. (3572)

வீண்வேலையிடு to cause *one* to work unnecessarily. (3841)

i. Lack of synonymity among the English equivalents of a definition

It is used to be said that "English is among the easiest languages to speak badly, but the most difficult to use well". One of the principal sources of this difficulty is the synonymous character of this language. English is peculiarly rich in synonymy, a feature in which certain expressions seem to mean very nearly the same thing. But on closer examination, when one knows the full connotation and gets the full *feeling* of a word, it will be found that there are, except perhaps the

vocabularies of science and technology, no such things as synonyms, and that there is always some slight shade of difference in meaning or feeling or suggestiveness between words of like signification. Even when it is not necessary or feasible to bring in precise synonyms while providing lexical equivalents in a bilingual dictionary, we cannot group together non-contiguous expressions to denote a single, specific sense of the source language. A disconcertedly large number of English equivalents, where more than one equivalent are provided for a source language definition, suffer from this inadequacy in the *Lexicon*. These sets are not only not synonymous, but in many cases, tend to be a source of ambiguity by pulling the source language definitions in different directions: A few samples:

Sense in Tamil	**English equivalent**
அடிமை	servant, slave (2705)
அரசன்	lord, chief, king (2473)
அற்பம்	smallness, minuteness (1467)
அறியாமை	ignorance, simplicity, harmlessness, mental weakness (568)
ஆண்மை	confidence, boldness, daring, bravery (1964)
இசைவு	union, agreement, harmony (272)
உடைத்துவிடுதல்	to break, to pierce (1768)
உண்டாதல்	to appear, to seem, to spring up (2119
உண்மை	faithfulness, fidelity, honesty (2358)
உண்மை	truth, veracity, sincerity (1251)
உயர்ச்சி	height, elevation, eminence (2777)
எண்	number, account, reckoning, calculation, computation (701)
ஏய்த்தல்	to disappoint, to deceive (3570)
ஒப்பவர்	rivals, equals (2778)
ஒலி	sound, noise, chirping of flocks of birds (1999)
ஒழுங்கு	arrangement, method, system, rule, established custom (569)
ஒற்றுமை	equality, harmony, identity (1294)
ஒன்றாய் இருக்கும் தன்மை	union, agreement, concord, oneness (612)
கடினம்	thickness, inspissation (1727)

கடுமை	violence, force, strength (2669)
கருத்து	purpose, imtention, design, motive (1225)
கலக்கம்	perplexity, hesitation, dejection (1758)
கலப்பற்றது	genuineness, reality, unaffectedness (1519)
கஷ்டம்	calamity, trouble (1974)
காரியம்	thing, affair, circumstance (701)
குளிர்ச்சி	cold, frigidity, coolness (2183)
சஞ்சரித்தல்	to roam about, to walk (1955)
சந்தேகம்	doubt, uncertainty, suspense, skepticism (580)
சாதி	caste, tribe, nation (1023)
சாந்தம்	calmness, mildness, coolness, softness (1739)
சாந்தம்	calmness, gentleness, meekness (1602)
சாமர்த்தியமின்மை	badness, unfitness, inferiority (1209)
சிறப்படைதல்	to go off very well, to be showy (2515)
சுரணை	sense of shame, sensibility (1509)
செம்மை	straightness, directness (2358)
செய்தல்	to make, effect, produce, accomplish (2453)
செருக்குதல்	to be proud, to glow with pride or splendour (2153)
செவ்வை	straightness, correctness, exactness, smoothness, uprightness (1591)
சொல்லுதல்	to tell, to direct (711)
சொல்லுதல்	to tell, to utter, to declare, to say, to announce, to pronounce, to publish (2380)
ஞானம்	intellect, understanding, knowledge, wisdom (2759)
தாஷ்டிகம்	strength, pride (1826)
தாஷ்டிகம்	1 vehemence, insolence, pride. 2 strength, power, authority (1863)
திருத்தம்	perfection, correctness (3571)
துஷ்டச்செயல்	wicked act, mischief (1960)
தூர்த்தத்தனம்	adultery, concubinage (2495)
தைரியம்	confidence, boldness, freedom (1845)
தோல்வி	defeat, discomfiture, failure, loss (2117)

நன்மை	goodness, excellence (1518)
நாடு	district, province (1173)
நிச்சயம்	decision, positiveness, certainty (1946)
நிமித்தம்	cause, omen (2254)
நிவர்த்தி	clearance, removal, liquidation, remission(1948)
நூல்	literature, science (701)
நேர்மை	strictness, accuracy, correctness (750)
நேர்மை	exactness, precision, accuracy, neatness, nicety, propriety (1236)
நேர்மை	attractiveness, neatness (2077)
பாய்கை	attacking, rushing, jumping (1821)
பெருமை	thickness, bigness (2460)
பெருமை	greatness, majesty (1210)
பேறு	happiness, felicity, spiritual bliss (1518)
போதனை	instruction, admonition, counsel, exhortation (2759)
மங்களம்	prosperity, auspiciousness (1518)
மஞ்சம்	cot, bedstead, couch, sofa (650)
மனைவி	wife, mate (1965)
முடிவு	completion, termination, consummation, finality (1948)
முடிவு	result, consequence, event (701)
முடிவு	conclusion, result, end (1948)
முறை	order, method, arrangement (2112)
கேலிப்பேச்சு முதலியன	jest, farce, waggery, specious falsehood, sophistry (2423)
மேற்பார்வையிடுகை	inspection, inquiry, supervision (1739)
வலிமை	ability, power, boldness (1768)
வலிமை	strength, power, ability, vigour (1253)
வாழிடம்	residence, place (2125)

j. Non-discrimination of synonyms in Tamil

Tamil is a highly cultivated classical language with an expansive literary and linguistic tradition of more than two millennia. Naturally, it is endowed with a multitude of expressive devices by which to convey one's feelings and thoughts

gracefully, persuasively and with the desired effect. One of these devices is synonymy, a significant asset of the Tamil language. The Sangam anthologies, the sprawling ethical treatises and the Saiva and Vaishnava devotional compositions have exploited this device with great aesthetic effect. Terms denoting love and sexual passion, martial prowess and courage, fellowship and hostility have multiplicity of synonyms in the Tamil classical literature. The massive corpus of hymnal poetry is marked with a prolific body of synonyms relating to piety, divinity, grace, devotion, humility and a host of religious concepts. Similarly, the eighteen principal didactic works and the later poems on ethics have brought in a copious breed of synonyms by which to designate the abstract realities of life as well as to propagate the chosen codes of living. We have a number of glossaries of such synonyms in pre-modern Tamil, which have been listed as the sources of the *Lexicon* also. And yet, surprisingly, the *Lexicon* has chosen not to treat this significant feature of the Tamil lexicon. For the makers of this historically important wordbook of the Tamil language, there is no difference between அரற்று and அலப்பு, இயம்பு and உரை, கூறு and நவில், மொழி and விளம்பு, ஏற்றம் and பெருமை, இயைபு and ஒப்பு, சீர்த்தி and புகழ், பயணம் and யாத்திரை, முறைமை and ஒழுங்கு, ஏய்த்தல் and ஏமாற்றுதல், ஒற்றுமை and *சரிநிகர், இணக்கம் and ஒன்றிய நிலை, அடர்த்தி and செறிவு, கடுமை and* வன்மை, எண்ணம் and கருத்து, மனக்கலக்கம் and மனத்தளர்ச்சி, காய்ச்சுதல் and வாட்டுதல், குளிர் and குளிர்ச்சி, சாதி and இனம், அமைதி and சாந்தம், பகட்டு and சிறப்பு, மானக்கேடு and உணர்ச்சி முனைப்பின்மை, செய்தல் and விளைவித்தல், செருக்குதல் and தலைநிமிர்ந்து நிற்றல், சீர்மை and நேர்மை, ஞானம் and அறிவு, வலிமை and ஆற்றல், திருத்தம் and செம்மை, வன்செயல் and குறும்புச்செயல், விபசாரி and வைப்பாட்டி, நம்பிக்கை and மனதிடம், தோல்வி and இழப்பு, நலம் and சிறப்பு, நாடு and கோட்டம், உறுதி and துணிபு, நிமித்தம் and காரணம், நீக்கம் and நிவர்த்தி, நுட்பம் and திருத்தம், தாக்குதல் and பாய்தல், தகைமை and பெருமை, நிறைவு and முடிவு, முடிவு and விளைவு, and a whole body of such contiguous expressions (documented in the previous section). That such distinctions have not been treated is a serious conceptual failing in the *Lexicon*.

k. Absence of exemplification of linguistic, rhetorical and prosodical terms

That most of the terms relating to linguistics, rhetoric and prosody are not accompanied by exemplifications is yet another serious inadequacy in the *Lexicon*. Meanings alone, however well defined and complete, are necessarily wanting in clarifying concepts in grammar, prosody, figures of speech, etc., which are intrinsically complex, technically charged and condensed. Much of their complexity, especially those of grammatical terms, stems from the fact that there is an interplay of form, function and meaning in their definitions. It is for this

reason that even in synchronic dictionaries, where illustrations are selective and sparse, we find exemplifications of such concepts. And examples of figures of speech are a user-friendly feature, facilitating a fuller and more immediate comprehension of the given similitude. Given below are a few of the articles in the *Lexicon* unaccompanied by examples:

Headword	**Signification without exemplification**
செம்மொழிச்சிலேடை	பிரிக்கப்படுதலின்றியே பலபொருள் பயக்கும் சொற்களாலாகிய தொடர். (1599)
பண்பாகுபெயர்	பண்புப்பெயர் பண்பிக்கு ஆகிவருவது. (2454)
பண்புத்தொகை	விசேடிப்பதும் விசேடிக்கப்படுவதுமாகிய் சொற்களால் ஆகிய தொகை. (2455)
பிரிமொழிச்சிலேடை	பிரிக்கப்பட்டுப் பலபொருள் பயக்கும் சொற்றொடர். (2703)
பெயர்த்திரிசொல்	1 திரிந்து வழங்கும் பெயர்ச்சொல். 2 பொருளை அரிதில் விளக்கும் பெயர்ச்சொல். (2863)
பெயரெச்சம்	பெயர்கொண்டு முடியும் வினைக்குறை. (2865)
பெயரெழுத்து	எழுத்துவகை. (2865)
பொதுப்பெயர்	1 பலபொருட்குப் பொதுவாகிய பெயர். 2 இருதிணைக்கும் அல்லது அஃறிணை இருபாற்கும் பொதுவாக வரும் பெயர். (2923)
பொதுமொழி	பிரியாது நின்றவிடத்து ஒரு பொருளும் பிரிந்தவிடத்து வேறுபொருளும் பயக்கும் சொல். (2923)
மரூஉ	இலக்கணம் சிதைந்து மருவி வழங்கும் சொல் முதலியன. (3097)
மாத்திரைச்சுருக்கம்	ஒரு பொருள் தந்துநிற்கும் ஒரு சொல் ஒரு மாத்திரை குறையுமிடத்து வேறொரு பொருள் தந்துநிற்கும் சொல்லணி. (3154) [So is the case with **மாத்திரைவருத்தனம்**.]
மார்	பல்லோர் படர்க்கை விகுதியுள் ஒன்று. (3168)

மீமிசைச்சொல்	சிறப்புப்பொருளைத் தெரிவித்தற்கு முன்னுள்ள சொல்லின் பொருளிலேயே அடுத்துவரும் சொல். (3213)
மெய்ம்மயக்கம்	சொற்களில் ஒற்றெழுத்து இணைந்து வருகை. (3339)
விரித்தல்	... சொல்லிடையே எழுத்துத் தோன்றுவது. (3699)
விரைசொல்	விரைவைக் குறிக்கும் அடுக்குச்சொல். (3706)
விரோதசிலேடை	முன்னர்ச் சிலேடிக்கப்பட்ட பொருள்களுள் ஒன்று பின்னர் வரும் பொருள்களோடு விரோதிப்பத் தொடுக்கப்படும் சிலேடை. (3707 [Also, **விரோதவணி, விரோதவுவமை**, etc.]
வினாவுத்தரம்	ஒரு பொருளைக்காட்டும் ஒரு மொழியினைப் பிரித்து ஒருவனுடைய பல்வேறு வகை வினாவிற்கும் விடையாகுமாறு அமைக்கும் சொல்லணி வகை. (3736) [Similarly, **வினாவெதிர்வினாதல், வினாவெழுத்து**, etc.]
வினைச்சொல்	பொருளின் புடைப்பெயர்ச்சியைத் தெரிவிக்கும் சொல். (3737) [Too literary and truncated a definition. Absence of an example further confounds the reader. So are the articles **வினைத்திரிசொல், வினைத்தொகை, வினைப்பகுதி, வினைப்பெயர்,**
வினைமுதல்,	**வினைமுதற்றொழில், வினைமுற்று, வினைமாற்று, வினையாலணையும் பெயர், வினையிடைச்சொல், வினையுவமம், வினையெச்சக்குறிப்பு, வினையெச்சம், வினையெஞ்சணி**, etc.]

l. Ordering of senses of polysemous words

The historical antiquity, development of a huge body of imaginative literature through a span of more than 20 centuries, multiplicity of literary genres, and massive sociocultural changes over this period have given rise to multiple meanings of a large number of words in Tamil. While treating these polysemous

words in the *Lexicon*, no clear and uniform principle has been followed. The "Plan of the Lexicon" speaks of using chronological or logical arrangement or arrangement according to the familiarity of usage (lviii); but none of these three informs the order of meanings in several cases. The ordering of the meanings of a multisense headword must take into account its primary and secondary significations, its registral variations and contextual diversity. In most cases in the *Lexicon*, this ordering appears to be wholly subjective, uninformed by the established canons of lexicography. Examples:

அகம்	1 உள்ளிடம். 2 மணம். 3 காம இன்பம். 4 மார்பு. 5 மருதம். 6 வீடு. 7 இடம். 8 ஆகாயம். 9 அகப்பொருள். 10 உள்ளடங்குகை . . . (12) [The intervention of மணம், காம இன்பம், மார்பு, and மருதம் between உள்ளிடம் and வீடு and இடம், or the distancing of காம இன்பம் and அகப்பொருள் is unlexicographic from the point of view of semantic contiguity as well as the criterion of primary and extended significations.]
அகல்	1 நீங்குதல். 2 பிரிதல். 3 கடத்தல். 4 விருத்தியடைதல். 5 விசாலித்தல். (14) [விருத்தியடைதல் cannot precede விசாலித்தல்.]
அணி	1 ஒப்பனை. 2 அழகு. 3 ஆபரணம் . . . (62). [Insofar as அணி is shown to be derived from the verb அணி. whose first sense is அழகாதல், the first sense here should be அழகு and not ஒப்பனை.]
ஆய்[1](v)	1 நுணுகுதல். 2 வருந்துதல். 3 அழகமைதல் . . . .
ஆய்[2](n)	1 அழகு. 2 நுண்மை. 3 சிறுமை . . . (236) [The ordering of the same word in the homonyms – அழகு and நுண்மை changing places – is lexicographically and semantically unsustainable.]
இயைபு	1 புணர்ச்சி. 2 பொருத்தம் . . .(304) [Primarily, இயைபு signifies பொருத்தம் or இணக்கம் and not புணர்ச்சி. Such is the order given under the verb இயை.]
முரண்டு	1 பிடிவாதம் persistence, obstinacy. 2 மாறுபாடு opposition, variation. 3 அமையாமை disagreement. 4 வளையாமை unyielding nature. (3276)

[How 'obstinacy' and 'unyielding nature' are different, and how they have been separated with two other senses in between is not clear.]

நிராதாரம் 1 ஆதாரமின்மை absence or lack of foundation or support.

2 சார்பு வேண்டாமை independence, not needing extraneous support. (2267)

[Under the headword **நிராலம்பம்**, these two significations are treated as a single sense entity.]

உவா 1 பௌர்ணமி. 2 அமாவாசை. (465)

[Under the headword **உவவு**, these two senses are treated as a single unit.]

நிறை 3 மனத்தைக் கற்புவழியில் நிறுத்துகை firm adherence to a *life of chastity*.

4 ஆணின் மனஉரம் strength of mind. 5 மனஅடக்கம் complete self-control. 6 கற்பு chastity. 7 பிரதிஞ்ஞை vow. 8 வலி strength. (2287)

[How 'firm adherence to a life of chastity' and 'chastity' have two intervening senses, and how 'strength' is preceded by 'strength of mind' and 'self-control' are issues with implications for lexicographic practice in Tamil.]

புரை 1 உயர்ச்சி height, elevation, eminence.

2 பெருமை greatness. (2777)

[How 'eminence' and 'greatness' warrant treatment as polysemy is not clear.]

உள் 1 உள்ளிடம். 2 அந்தரங்கமானது. 3 மனம். 4 மன எழுச்சி. 5 இடம். (470)

[That உள்ளிடம் and இடம் are separated by a primary sense, and its figurative extension at another place, and that அந்தரங்கம் precedes மனம் are semantically *unsustainable.*]

உளை¹(v) 1 குடைச்சல் நோவடைதல்.

2 வயிறுளைதல்.

உளைவு (n) 1 வயிற்றுளைவு.

2 குடைச்சனோவு. (477)

[The subjective ordering of senses as in the verb and the noun may, apart from the obvious lexicographic

misdirections, ultimately affect the semantic history of the language.]

குடி 7 வீடு house, home, mansion. 8 ஊர் town, village. 9 வாழ்விடம் abode, residence. (968)

[How the senses 7 and 9 are so significantly different as to warrant an intervening sense is not clear.]

Certain polysemous words obviously warrant historical ordering of senses, but it has not been followed. Examples:

கடி 1 வாசனை (கலித்தொகை 45). 2 கலியாணம் (மணிமேகலை 18, 98).
3 காவல் (புறநானூறு 95). 4 புதுமை (சீவக சிந்தாமணி 2739).
5 விளக்கம் (புறநானூறு 166). 6 மிகுதி (சீவகசிந்தாமணி 440).
7 விரைவு (புறநானூறு 9). 8 பூசை (பரிபாடல் 17). .(667).

கொண்டி[1] 1 பிறர்பொருளைக் கொள்ளுதல் (மதுரைக்காஞ்சி 583). 2 உணவு (மதுரைக்காஞ்சி 137). 3 கப்பம் (புறநானூறு 51). 4 களவு
(ஈடு 7.7.2). 5 கொள்ளை (புறநானூறு 78). 6
மிகுதி (பெரும்பாணாற்றுப்படை 454) . . . (1143)
[Obviously, there is no historical order here. In the logical order too, it is not clear how பிறர்பொருளைக் கொள்ளுதல், and களவு, and கொள்ளை should have intervening sense உணவு.]

தோகை 1 மயிற்பீலி. 2 மயில். 3 பெண். 4 சிறகு. 5 விலங்கின் வால் . . . (2105)

[பெண் cannot intervene between மயிற்பீலி, and சிறகு.]

வயா 2 See **வயாநடுக்கம்**. 3 கருப்பகாலத்து மயற்கை நோய் languor or lassitude during pregnancy. (3497)

[Under **வயாநடுக்கம்**, the meaning given is 'morning sickness or morbid longings of a pregnant woman'. As such, the two meanings of **வயா** should merge into a single sense, or if they are really different, they must be shown precisely.]

m. Variation of sense of definition words while treated as headwords

We run into a conspicuously high number of instances where a word occurring as a constituent of a definition denotes one thing, but has its semantic complexion modified or completely changed when it becomes a headword entry. Examples:

துரிது **கிருத்திரிமம்** perversity. (1980)

[Under **கிருத்திரிமம்**, the meanings given are (1) போலி that which is sham or artificial. (2) வஞ்சனை deception, fraud. (931) ***கிருத்திமம்*** also designates artificialness or falsehood.]

சிம்பு செதும்பு fibre. (1423)

[Under the headword ***செதும்பு*** we have two meanings: 1 சேறு, and 2 சிலவாக ஓடும் நீர், and not சிம்பு. (1587)]

தாலப்பருவம் பிள்ளைத்தமிழ்ப் பிரபந்தத்தில் தலைவனைத் தாலாட்டுதலைக் கூறும் பகுதி. (1847)

[Under **தாற்பருவம்**, obviously a variant, it runs as பிள்ளைத்தமிழ்ப் பிரபந்தத்தில் பாட்டுடைத் தலைவனை எட்டாம் மாதத்தில் தாலாட்டுவதாகக் கூறும் பகுதி. (1857)]

தாஷ்டிகம் 1 உத்தண்டம் vehemence, insolence, pride. 2 பலம் strength, power, authority. (1863)

[Under **உத்தண்டம்**, we have two meanings, viz. 1 உக்கிரம் fierceness, relentlessness, barbarity. 2 இறுமாப்பு imperiousness, haughtiness. (406)]

தாஷ்டிகன் 1 உத்தண்டன் proud autocrat.

2 செல்வாக்குள்ளவன் powerful, influential person. (1863)]

[Under **உத்தண்டன்**, the meanings are 1 உக்கிரமுள்ளவன் fierce, cruel person. 2 இறுமாப்புள்ளவன் haughty, conceited person (406).

Such inconsistencies, conceptual and linguistic, militate against the basic lexicographical norms of accuracy, precision and user-friendliness.]

மசக்கை morbid longings of a pregnant woman. (3004)

[Under **வயா** meaning மசக்கை, the bilingual sense reads as 'languor or lassitude during pregnancy' (3497). Surely, there is no one-to-one correspondence or substitutability between the two.]

வயா 3 கருப்பகாலத்து மயற்கை நோய் languor or lassitude during pregnancy. (3497)

[Under **மயற்கை**, we have two senses, viz., 1 மயக்கம் confusion, bewilderness. 2 செத்தை dried leaves, rubbish (3073). The first sense alone has some sort of contiguity with *வயா*. Nevertheless, such treatments are totally user-unfriendly as much as unlexicographic.]

n. Scanty and incomplete treatment of connotations

True, linguistically conditioned denotations constitute the core of dictionary definitions, and therefore, they are the principal, dominant concern of a lexicographer. But the dynamism of language, its rhetorical strength and communicative effectivencess greatly derive from extralinguistic features of language. Significant among these features are the metaphorical extensions of primary senses and idiomatic usages. Every cultivated language possesses thousands and thousands of idioms and metaphors. A lexicographer must necessarily take these non-denotational features into account. Writes J.R. Ayto: ". . . while a dictionary based rigorously on linguistic and denotative differentiation may well be a very accurate and scholarly piece of work, it is quite likely to be deficient as a communicative tool" (Hartmann 94). However, all connotatious cannot become material for lexicographic treatment. " . . . unless any connotative aura that surrounds a word can be isolated out by linguistic analysis and shown to contribute to a discrete denotative sense of the word, it should have no place in a dictionary" (Hartmann 96). That is, the extended sense must merge into the denotative potential and become a part of the essential significative capacity of the given word.

The Tamil language, cultivated by poets, scholars and generality alike over two millennia and more, and endowed with an extraordinarily rich and varied corpus of poetic literature, philosophy and fiction, does have a large body of idioms and metaphors embedded in literary expressions, the speech of the community at large, and folk literature including proverbs and riddles. The *Lexicon* contains no evidence of systematically collecting them and treating them in a wholesome manner. The following are the samples of non-treatment of

connotations. [The idiomatic/extended significations that are left out are given in square brackets]:

குட்டிக்கரணம்	பெருமுயற்சி making strenuous efforts; using all possible means. (961) [volte-face, about-turn, sudden reversal, turn-about.]
குட்டுப்படுதல்	அடிக்கடி இடருறுதல் to undergo reverses. (962) [to go through a chastening experience.]
குளிப்பாட்டுதல்	நீராட்டுதல் to bathe or wash. (1041) [to wash the corpse as a part of funeral rites; to give a purificatory bath.]
கருங்காலி	மரவகை ebony tree. (752) [blackleg, scab.]
கொத்தடிமை	குடும்பத்தோடு அடிமையாகை servitude of a family *en bloc*. (1046) [bonded labour; subjection.]
சீட்டுக்கிழிதல்	இறக்கை death. (1473) [being given the sack; getting dismissed.]
தினவு	சொறி itching sensation, eczema, scaly eruptions. (1933) [urge, drive, craving; insolence, haughtiness.]
தீமூட்டு	1 தீயுண்டாக்குதல் to kindle fire. 2 கலகமூட்டுதல் to stir up a quarrel. (1943) [to light the funeral pyre.]
தொட்டாற்சிணுங்கி	தொட்டால் சுருங்கும் செடி வகை sensitive plant. (2083) [one who is easily affected, one who is extremely sensitive.]
நாக்குவழித்தல்	நாவின் மாசினை வழித்து நீக்குதல் to scrape and clean one's tongue. (2194) [(in negative or interrogative constructions) to be adequate, to be of use.]
நாடகமாடுதல்	கூத்துநடித்தல் to act or play on the stage. (2209) [to hoodwink, to play false, to pretend.]

நாற்றங்கால் 1 நாற்றுக்காக விதையிடும் செய் land used for raising seedlings, seed-bed. 2 மூலம் cause, origin. (2235)

[a place or situation where somebody or something can develop.]

பச்சோந்தி ஓணான் வகை chameleon. (2395)

[an opportunist.]

பஞ்சாய்ப்பறத்துதல் முற்றும் தோல்வியுறச்செய்தல் to reduce to nothing; to rout completely. (2412)

[to be expended in no time.]

பால்வார்த்தல் நாகதெய்வத்தின் அருளைப்பெறப் பாம்புப் புற்றில் பாலூற்றிச் செய்யும் சடங்கு the ceremony of pouring milk in serpent holes and anthills with a view to get (sic) the blessings of the serpent-deity. (2628)

[relieving a person of his anxiety or concern by doing the right thing; pleasing a person by one's good deed.]

மூக்கணாங்கயிறு எருத்தின் மூக்கைத் துளைத்துப் பூட்டுங்கயிறு rope or string put through a bullock's nose as a curb. (3312)

[bridle or curb to a person who is given to unrestrained behaviour or licentious ways of life.]

மூக்குச் சிந்துதல் மூக்குச் சளியை வெளிப்படுத்துதல் to blow the nose. (3313)

[to be easily provoked into crying; to be sniveling.]

வடித்துக்கொட்டுதல் சமைத்துப்படைத்தல் to cook and serve. (3477)

[to drudge at cooking. (said in disgust or to express one's unwillingness to cook for somebody.)]

விலைபேசுதல் கிரயம்பற்றி உசாவுதல் to bargain or discuss the price of. (3716).

[to sell out (as of things dear or lofty); to compromise on good, lofty or honourable things of life.]

விலைபோதல் கிரயமாதல் to fetch a price. (3716)

	[1 to sell out. 2 to be acceptable or effective; to work, to succeeed (used with a tinge of slight or *contempt.)*]
விஷபரீட்சை	1 விஷங்கலந்திருப்பதை ஆராய்கை testing the presence of poison.
	2 விஷத்தின் சக்தியைப் பரீட்சிக்கை testing the strength of poison. (3742)
	[highly risky venture or pursuit.]

These examples apart, where only denotative senses are treated, we have a whole body of connotations, phrasal verbs, idioms and metaphors in individual words and combinations in Tamil that remains unrepresented in the *Lexicon* evidently owing to the exclusion of oral literature from the sources of the *Lexicon* or owing to the absence of well-planned, systematic field study. This failing marks one of the conspicuous deficiencies of this wordbook for Tamil.

o. Absence of tested sources of definition

Citation files constitute the principal source of lexicographical definers. The other valid and useful sources of data for the dictionary are obtainable from

1. Empirical observations
2. Judgements by specialists (with regard to technological and scientific terms)
3. *Insights of teachers and educators (for pedagogical terms)*
4. Field study
5. Reference books
6. Print media.

In the *Tamil Lexicon,* we have a strikingly large number of significations drawn upon untested authorities. Several other senses go without the validation of either quoted or constructed illustrations. Many of the inconsistencies, both conceptual and methodological, pointed out in this evaluation, arise from this basic failing of this wordbook for Tamil. The seriousness of this liability can be seen from the nature of some of the sources examined by the *Lexicon* makers. The Syndicate's "Preface", makes a specific mention of Winslow's *Dictionary* "being out of date and defective as a Dictionary of Language and Literature" (iii). And yet, an extremely large number of words and significations have been adopted by the *Lexicon* from that *Dictionary.* What is of more serious concern is the fact that

a number of culture specific terms, those relating to the traditional arts, crafts and sciences, folk customs and beliefs have been borrowed from the Dictionary of Winslow, a non-native missionary whose acquaintance with, knowledge of and feel for native Tamil mores and conventions must surely have been less authentic and definitive than that of the indigenous sources. This apart, there has been an indiscriminate adoption of data from the traditional glossaries of the past, sometimes in preference to literary authority.

The following examples represent definitions without citations as well as definitions drawn upon untested authority:

அடைகுறடு	1 கம்மியர் பட்டடை (பிங்.). 2 பற்றுக்குறடு (Winslow). (56)
அடைமண்	1 கலப்பையில் ஒட்டும் மண் (யாழ். அக.). 2 வண்டல் மண். (no citation) (57)
அடையலர்	பகைவர் (பிங்.). (57) [But **அடையலார்** has Winslow's authority; ***அடையாதார்*** has no citation though all the three are synonyms.]
அண்ணி	அண்ணன் மனைவி (local usage.) (60) [But **அண்ணன் மனைவி** has the authority of பிங்கல நிகண்டு.]
அநாதி	திக்கற்றவன் (colloquial.) (84) [But ***அநாதன்*** meaning திக்கில்லாதவன் has the weight of a literary authority (சேது புராணம்.)]
அமர்த்தல்	அமர்த்திக்கை colloquial. (102) [But **அமர்த்திக்கை** as headword is described as local usage. In several such instances, there is a blurring of distinction between local usage and colloquialism even though the "Plan of the Lexicon" tries to distinguish one label from the other.]
அமளி பண்ணுதல்	சச்சரவு விளைவித்தல் (colloquial.) (103) [But ***அமளி*** is literary, and has the weight of a literary citation.]
உயிருதவி	ஆபத்தில் உதவுதல் (Winslow). (437)
உழவுகட்டி	உழவில் பெயரும் மண்கட்டி (Winslow). (467)

எளிதரவு — 1 தாழ்மை. 2 தரித்திரம். (no citation) (546)

[These senses are not of modern or colloquial usage. They must have been taken from some written source.]

ஒட்டு[2] — 7 இகலாட்டம் rivalry (Winslow). (586)

[Taking such senses from 'defective' sources does not contribute to the usableness or credibility of the *Lexicon*.]

கதம்[1] — 2 பஞ்சம் (Winslow). 3 பாம்பு (சது.) (709)

[The first meaning is கோபம் drawn on a *Puranānūru* citation. Where and how the other two senses are derived from must also be shown by the lexicographer.]

கதம்[2] — 1 அடைகை. (no citation)

2 ஓட்டம். (கல்லாடம் 56).

3 சென்றது. (no citation) (709)

[Such articles do not add to the authenticity or worth of a dictionary of the kind the *Tamil Lexicon* is.]

கதம்பம்[3] — மேகம் (பிங்.). (710)

கதம்பை — புல்வகை (Winslow). (710)

கதழ்வு — 1 விரைவு (திவா.) 2 உக்கிரம் (no citation)

3 மிகுதி (திவா.) 4 ஒப்பு (Winslow). (711)

[Where the second sense has come from, and how Winslow got the fourth sense the reader has no way to find out.]

கிஞ்சித்து — சிறுமை (Winslow). (915)

[To quote the authority of Winslow to define so common a word speaks of the absence of lexicographical research on the part of the *Lexicon* makers.]

கிடவாக்கிடை — 1 பெரும் துன்பநிலை (Winslow). 2 நோய் முற்றிப் படுக்கையில் இருக்கை. (no citation) (917)

கிளிமூக்கன் — வளைந்த மூக்கை உடையவன் (Winslow). (911)

கிறுகிறுப்பு — தலைச்சுழற்சி (குற்றா. குற. 73). (943)

	[In spite of this literary authority, the *Lexicon* traces the meaning of *கிறுகிறு* to Winslow's *Dictionary*. (943)]
கேவலம்	1 தனிமை (சூடா.) 2 இணையற்றது (no citation) (1095)
தொலை	ஒப்பு (Winslow) (2099)
நயம்	1 அருள் (தொல். பொ.114). 2 விருப்பம். (no citation) 3 மகிழ்ச்சி (பிங்.). 4 நன்மை (நாலடி. 163). 5 உபசாரம் (நான்மணி. 12) . . .மிகுதி (Winslow). 13 நுண்மை. (no citation) (2159)
	[Such inconsistencies eat into the usability and dependability of the *Lexicon.*]
மெய்யன்	3 முனிவன் (பிங்.). 4 அந்தணன் (சூடா.). (3340)
மெழுகுகட்டுதல்	விக்கிரகம் வார்க்க மெழுகினால் கருக்கட்டுதல் (Winslow). (3343)
மென்னை	மிடறு (Winslow). (3345)
மேகலை	9 மலைச்சரிவு (Winslow). (3348)
மேசைத் துப்பட்டி	மேசை விரிப்பு (Winslow). (3350)
மேடாயனம்	மேடராசியில் சூரியன் புகும் காலம் (Winslow). (3351)
மேடை	செய்குன்று (Winslow). (3351)
மேதரவர்	மூங்கில் வேலை செய்துவாழும் சாதியார் (Winslow). (3351)
மேய்ச்சற்றரை	ஆடுமாடுகள் மேயுமிடம் (Winslow). (3353)
மேல்விட்டம்	வீட்டின் முகட்டுவளை (Winslow). (3356)
மேற்காது	காதின் மேற்பகுதி (Winslow). (33611)
மேற்கூரை	வீட்டின்மேல் வேய்ந்த கூரை (Winslow). (3362)
மொடுமொடுத்தல்	பசையுள்ள ஆடைமுதலியன ஒலித்தல் (Winslow). (3375)
மொத்தை	உருண்டை (Winslow). (3376)
மொத்தையுரு	நெட்டுரு (local usage). (3376)
மொந்தையுரு	See **மொத்தையுரு** (colloquial). (3376)
மொய்	. . .நன்கொடைப்பணம் (colloquial). (3377)
மொய்த்தல்	2 பரவுதல் (Winslow). (3376)
மொறமொறப்பு	1 சுத்தம். 2 சருச்சரை. 3 உலர்ச்சி (local usage). (3379) [But *மொறமொறெனல்* is adopted from Winslow.]

மோகனம்	1 மயக்கமுண்டாக்குதல். (no authority) (3381)
மோகனாங்கனை	. . .மயக்கும் பெண் (Winslow). (3380)
மோகலீலை	காமாதுரமான நடத்தை (Winslow). (3380)
மோவாய்	2 தாடி (Winslow). (3387)
யதி	8 மோனை (Winslow).
	9 கைம்பெண் (யாழ்.அக.) (3392)
யந்திரு	1 ஆளுவோன். 2 குதிரைப்பாகன். 3 தேர்ப்பாகன். (no citation) (3393)
யாண்டு	2 எப்பொழுது (Winslow). (3398)
யாமியம்[2]	தெற்கு (பிங்.). (3402)
யாமியம்[3]	ஜாமீன் (local usage). (3402)
யானைக்கூடம்	யானைகள் கட்டுமிடம் (Winslow). (3405)
யானைப்படுகுழி	யானையை அகப்படுத்தும் குழி (சூடா.). (3406)
யானைப்பாகன்	யானை நடத்துவோன் (பிங்.). (3406)
யுத்தசன்னியாசம்	சபதஞ்செய்து போர்த்தொழிலினின்று நீங்குகை (Winslow). (3409)
யூகம் (யாழ்.அக.).	1 உத்தேசம். (no citation) 2 விவேகம்
	3 கருத்து. (no citation) 4 காந்தி (யாழ். அக.).
	5 தருக்கம். (no citation) (3410)
யோகதண்டம்	யோகிகள் வைத்துக்கொள்ளும் கோல் (Winslow). (3412)
லாயக்கு	1 தகுதி (Winslow). 2 செருக்கு (local usage). (3439)
வடபாரதம்	வடஇந்தியா (Winslow). (3473)
வடமலையான்	ஒருவகை நெல் (Winslow). (3474)
வரி[2]	1 எழுதுதல் (பிங்.). (3514)
வரி[3]	2 சித்திரமெழுதுதல். (no citation) 3 பூசுதல் (சூடா.). (3514)
வரிக்குதிரை	பலநிறக் கோடுள்ள குதிரை (Winslow). (3515)
வரிசைசெய்	மரியாதை செய்தல் (Winslow). (3516)
வருத்தகம்[1]	வர்த்தகம் (Winslow). (3521)

Thus, we have in the *Tamil Lexicon* an unlexicographic mixture of literary authority, that of traditional Tamil glossaries, meanings adopted from untrained informants without field study, Winslow's 'defective' *Dictionary*, and lists of words belonging to different spheres of knowledge, communication, register and

usage which have been sent by individuals. Individual choices, predilections and biases might also have coloured such word collections. It is unimaginable that a 'first class' dictionary for a highly cultivated classical language should be compiled along these lines. Again, that the *Lexicon* makers depended upon Winslow's authority to interpret such common words of everyday use as உயிருதவி, உழவுகட்டி, கிஞ்சித்து, கிளிமூக்கன், மேகலை, மேசைத் துப்பட்டி, மேடை, etc. may point to the total absence of lexicographic research in the compilation of the *Lexicon.*

p. Grammatical inaccuracies in the sense equivalents in English

Language is not only the subject matter but also the medium of a dictionary, and a dictionary is the primary reference text for language acquisition. As such, "language users have recourse more to the Dictionary than to the Grammar, whether they are first language users or second language users" (Ilson 53), and it has rightly been argued that a dictionary should "provide a foreign learner with all the information he needs without referring him to handbooks of grammar" (Al-Kasimi, qtd. in Ilson 53). It is common knowledge that learners and teachers alike rely on dictionaries more than any other single category of dictionary users. Ever so often, these people look upon dictionaries as the ultimate authority, as code-books of correctness and accuracy of usage notes, syntax and collocations as much as aids to comprehension of sense content and linguistic communication. Any wanting and even slips in this regard would make serious inroads into the conceptual bases of the dictionary itself, not to speak of the impairment of its usableness.

That the *Tamil Lexicon* suffers from multiple kinds of grammatical deficiency in the English equivalents might cast a shadow on its utility to the target language user. The following are some of the instances of grammatical slips and errors in the English sense component:

1 'With a view to +V-ing' constructions

- (i) . . . with a view to offer help (575)
- (ii) . . . with a view to turn him away (1053)
- (iii) . . . with a view to prepare it for sowing (1627)
- (iv) . . . with a view to exercise evil spirits (1712)
- (v) . . . with a view to fix them in memory (1896)
- (vi) . . . with a view to make up past defects (1908)
- (vii) . . . with a view to get the blessings (2628)

(viii) . . . with a view to have a male child (2747)
(ix) . . . with a view to secure suitable husbands (3078)
(x) . . . with a view to cause him harm (3384, 3385)

However, we come across the correct form also: . . . advance of a king against his enemies with a view to annexing their territories (3465). It may be due to the fact that there had been no coordinated hierarchical editing of the *Lexicon*, which is essential in the making of a dictionary.

2 Use of the pronominal *one*

(i) One whose arms reach as far as his knees (266)
(ii) One who has lost his status in life (1063)
(iii) One who remains householder till his death (1364)
(iv) One who has subdued his anger (1469)
(v) One who . . . gets his food (2947)
(vi) One who achieves his object (3527)
[The indefinite pronoun "one" must always agree with one of its parts: "oneself", "one's", "one", etc., (Maison 77; Marriott 68; ALDCE 885)]

3 Use of articles

(i) an euphonic augment (182, 368)
(ii) an euphonic increment (172, 1096)
(iii) an euphonic suffix (3056)
(iv) a honorific Muslim title (3041)
(v) a honorary suffix (3874)
(vi) an horoscope (1364)
(vii) an yellowish brown colour (903)
(viii) an harvest (2203)
(ix) an horoscope (1860)
(x) an younger brother (2519)
(xi) . . . as having hundred petals (1254)
(xii) . . . who performed hundred sacrifices (1254)
(xiii) a close-fitting drawers (2494)
(xiv) in course of time (2232) [in the course of time]
(xv) to consult an astrologer or priest (2232) [a priest]
(xvi) simile in which (2256) [a simile]

(xvii) figure of speech (1950, 2513) [a figure of speech on pp 1805, 2256, etc.,]

(xviii) to make noise (1683, 2165, 2650, 2788) [a noise]

(xix) moon (3056) [the sun on p. 3170]

(xx) bright half of the lunar month (1495) ["the" in the second half of the dark fortnight on p 2728]

(xxi) the middle finger (2890) [no "the" in middle finger on p 2889]

(xxii) தெய்வம் the deity (2048) [redundant article]

(xxiii) a proof of bravery (573) [no article in ஏறுதழுவுதல் on the same page]

(xxiv) to give supplies to an inferior or dependant (459) [a dependant]

(xxv) an euphemism (11)

(xxvi) redundancy of definite article in several sense units, as in the accused, the defendant, the complainant, the plaintiff (3253), the earth, the world (3026), etc.

4 Number

(i) எல்லை bound (170) [It is "bounds". cf **அளப்பு** 2]

(ii) குதிப்பு முதலிய செயல்கள் antic (1626) [antics]

(iii) ஆயத்துறை custom house (237, 1499) [customs house]

(iv) புகழ்மாலை garland of verse (2714) [garland of verses]

(v) To pronounce *acai*, etc., with breakes (3652) [brakes]

(vi) நாசித்துவாரம் nostrils (2202) [nostril. cf. **நாசி**^{2}]

(vii) . . . between the seventh and tenth year (3214) [years]

5 Miscellaneous errors

(i) எளிதில் சாகமாட்டாத பிராணி die-hard person or animal (3531) [It is not a hyphenated word. With hyphen, it designates a conservative or stubborn person, a reactionary]

(ii) விலகிவிடுதல் forego (3653) [forgo]

(iii) நிறம் குன்றுதல் to loose lustre (3001); பசுமையறுதல் to loose freshness (2768) [lose]

(iv) போகவிடுதல் to let lose (2804) [loose]

(v) கலாய்த்தல் be angry at (2008) [It can be "be angry with (sb)" also]

(vi) contribution for (971) [to]

(vii) dependents (116) [dependants]

(viii) துயிலெடு to awake to (1975) [to awake]
(ix) செழிப்பான luxurious (1119) [luxuriant]
(x) ஆலோசனை council (2060) [counsel]
(xi) niggardly adv. (1400) [adj]
(xii) வீட்டின் புறக்கோடி backside of a house (1178) ["backside" is the part of the body that one sits on (ALDCE 77)]
(xiii) snake, its eyes being considered to serve both as the sensory organ of sight as well as of hearing (645) [both . . . as well as?]
(xiv) to motion a person or an assembly to be seated (1115) [motion *to* sb to do sth/motion *for* sb to do sth (ALDCE 829)
(xv) versification in which there is *mōṉai*, etc in the first and third feet of a four-foot line (2940) [subject-verb agreement – it must be *are*]
(xvi) to arrogate the function of a teacher (1014) [to arrogate to oneself]
(xvii) . . . being opposite to a tank (2301) [opposite a tank]
(xviii) vomitting (3805) [vomiting]

These failings, when read with the lack of correspondence between Tamil and English sense components, the absence of semantic congruity among the 'synonyms' of a sense component in English, the over-Sanskritized and literary language of definitions in Tamil, should be a matter of serious concern as regards the very usability and user-friendliness of the *Lexicon* as a whole.

q. Absence of contemporary significations

[The current senses are indicated in square brackets]

அதிர்ச்சி 1 நடுங்குகை shaking, trembling. 2 ஆரவாரம் loud noise or report. 3 கர்ச்சனை roaring. (76)
[1 புறநிகழ்வால் உடலில் அல்லது மனத்தில் ஏற்படும் பாதிப்பு shock, a sudden and disturbing effect on the emotions, etc. 2 நுண்ணசைவு, அதிர்வு vibration]

இடைவெளி 1 வெளிபரப்பு gap, intervening space. 2 பிளப்பு hole, clept. (289) [வெளிபரப்பு is too inadequate to denote the intervening space. Besides, இடைவெளி denotes the intervening time also.]

உள்ளடக்கம் 1 எண்ணங்களை வெளிவிடாமை reservedness.
2 அடக்கிவைத்த பொருள் hidden resources. (471)

[The more dominant senses today are: 1 content or message of a piece of writing or speech. 2 table of contents in a book etc. (*Cre-A's Dictionary* 154-55)]

ஊழல் 1 ஆபாசமானது dirt, mud, mire. 2 நரகம் hell. 3 கெட்டது that which is decayed, spoiled. 4 தாறுமாறு slovenliness. (32)

[The more frequent and popular meaning, however, is நேர்மையின்மை, முறைகேடு dishonest or corrupt practice.]

ஏமாற்றம் 1 வஞ்சத்திற்குள்ளாகை being defrauded. 2 வஞ்சகம் deceit, fraud. 3 மனக்கலக்கம் confusion of mind.

[A more dominant sense of ஏமாற்றம் is disappointment.]

ஏழ்மை ஏழு seven. (567)

[It also denotes poverty or destitution.]

சமரசம் 1 ஒற்றுமை equality, harmony. 2 நடுநிலைமை impartiality. (1294)

[It also means ஒத்திணக்கம், இருபுற விட்டுக்கொடுப்புடன் ஏற்படும் உடன்பாடு reconciliation, compromise.]

சாவகாசம் சௌகரிய சமயம் leisure, opportunity, convenience. (1392)

[அவசரமின்மை, நிதானம் leisurely manner, being at one's own pace.]

சிரமம் 1 களைப்பு weariness. 2 உழைப்பு exertion. 3 ஆயுதப்பயிற்சி practice of arms. (1427)

[1 கடினம் difficulty. 2 சங்கடம் discomfort, inconvenience.]

சிற்பம் 1 தொழிலின் திறமை artistic skill. 2 நுட்பமான தொழில் fine or artistic workmanship. 3 சிற்பநூல் treatises on architecture and allied arts. (1450)

[மரம், கல் முதலியவற்றில் செதுக்கப்பட்ட உருவம் sculpture, statue. This exclusion is puzzling in view of the fact that the ancient Tamil culture was extraordinarily rich in temple arts in which sculpturing was an important component.

So is the case with *சிற்பர்* and *சிற்பி*. That for *சிற்பர்* the reference is to Winslow, a foreigner, is more astonishing.]

சுத்திகரிப்பு சுத்தஞ்செய்கை purification. (1512)

[It is usually the purification of liquids; refinement (as of oil).]

சுரண்டு-தல் (1524)
[The eight senses recorded in the *Lexicon* apart, சுரண்டு signifies: to exploit (a person's labour); to utilize or take advantage of (especially a person) for one's own ends; to make capital out of.]

சூனியவாதம் நாஸ்திகவாதம் atheism. (1575)
[சூனியவாதம் is the belief that nothing has any value, especially that religion and moral principles have no value.]

தடியடி See **தடிபிணக்கு**

தடிபிணக்கு அடிதடி fighting with clubs. (1727-28)
[In current discourses, it frequently refers to lathicharge by police.]

தணிக்கை மேற்பார்வையிடுகை inspection, inquiry, supervision (1739) [தணிக்கை has two distinct senses today: 1 censorship. 2 auditing.].

தாக்கம்[1] (1821)
[Apart from the six senses recorded, தாக்கம் signifies impact, influence, bearing, brunt.]

திரை[4] (1923)
[Besides the 10 senses listed, திரை designates the screen in a movie theatre, television set, etc.]

தினசரி தினச்செயல் daily routine. 2 நாட்குறிப்பு diary. 3 தினந்தோறும் daily. (1932)
[It also denotes a daily newspaper.]

தேசாந்திரி 1 அயல்நாட்டான் foreigner. 2 கோயிலில் தேசாந்திரிகளுக்கு வழங்கப்படும் பிரசாதம் balls of rice given to pilgrims in a temple. (2054)
[a traveller, wanderer, pilgrim. Without this sense, how the *Lexicon* arrived at the second meaning above is not clear. And this sense of தேசாந்திரி is recorded under the headword **தேசிகன்.** (2054)]

தேர்வு 1 ஆராய்ச்சி examination, search. 2 பயிற்சி practice, experience. 3 சுவை beauty, sweetness. 4 தெரிந்தெடுக்கை election, as to a council. (2061)
[test of proficiency, examination]

தொண்டு 1 அடிமைத்தனம் slavery. 2 கடவுள்வழிபாடு devotedness to a deity. 3 அடிமையாள் slave. 4 ஒழுக்கங்கெட்டவர் person of loose character . . . (2091)

[சேவை service does not find a place. However, under the headword தொண்டுதுரவு the sense of 'service' has been included. (2092)]

தோரணை முறை order, arrangement, method, plan. (2112)

[posture, bearing, carriage, stance, air.]

நிதானி-த்தல் 1 நிச்சயித்தல் to ascertain, to determine. 2 உத்தேசித்தல் to estimate, to judge. 3 அளவு திட்டப்படுத்துதல் to fix a measure or standard. 4 அனுமானித்தல் to infer, to deduce. (2250)

[to exercise caution.]

நிதி 1 பொருள் திரள் treasure-hoard. 2 பொன் gold. 3 ஐக்கிய நாணயச்சங்கம் joint-stock company. (2250)

[Today, its dominant meaning is 'finance'.]

நியாயங்கேள் வழக்குவிசாரித்தல் to hear a complaint, to try a case (2257) [நீதிகேள் to demand justice or fairness.]

நிறுவு (2287)

[The 15 senses recorded in the *Lexicon* apart, *நிறுவு* means நிரூபி to prove.

Also *நிறுவு* and *நிறுத்து* are not interchangeable in all contexts as

given in the *Lexicon.*]

நீதிகேள் வழக்கு விசாரித்தல் to hear or try a case (2298)

[to demand justice.]

நுழைவு 1 நுண்மை minuteness, fitness. 2 நுட்பவறிவு keen understanding or perception. (2324)

[It is also entry/entrance (as in நுழைவுத்தேர்வு, நுழைவுக்கட்டணம்.)]

பதப்படுத்து-தல் 1 உபயோகப்படும்படி செய்தல் to make a thing fit for use. 2 இணக்குதல் to reconcile. (2469)

[கெடாமல் இருக்கும்படி செய்தல், பதனிடுதல் to tan, to preserve, to pasteurize.]

பறிகொடுத்தல் 1 களவுகொடுத்தல் to be robbed of. 2 சாகக்கொடுத்தல் to lose, as children. (2562)
[ஒன்றிடம்/ஒருவரிடம் மனத்தை இழத்தல் to lose one's heart to somebody/something.]

பறிமுதல் 1இராசாங்கத்தாராற் கவர்ந்துகொள்ளப்பட்ட பொருள் confiscated property. 2 கொள்ளையிடப்பட்ட பொருள் thing plundered from a person. (2562)
[Incorrect phrasing. It is not இராசாங்கத்தாராற் கவர்ந்துகொள்ளப்பட்ட but சட்டமுறைப்படி அரசால் கைக்கொள்ளப்பட்ட. The difference between the two is semantically significant.]

பாலர் முல்லைநில மக்கள் inhabitants of pastoral tracts, herdsmen. (2629)
[குழந்தைகள் children]

பின்னணி 1 பின்வரிசை rear, rear rank. 2 பிற்படை rear guard. [background, backdrop, setting.]

புறவாயில் வெளிவாசல் outer entrance. (2811)
[பின்பக்கவாசல் backyard, backdoor.]

பூச்சிக்கொல்லி வசம்பு sweet-flag as insecticide. (2822)
[pesticide, insecticide.]

பெஞ்சி . . . உட்காருவதற்கான நீண்ட மரப்பலகை bench. (2855) [It is of steel also.]

பைசா 1 ½ anna. 2 quarter anna. 3 copper change. (2905)
[one hundredth of a rupee.]

பொதுஅறிவு சாமானிய ஞானம் common knowledge. (2923)
[general knowledge.]

மனநோய் மனவருத்தம் distress of mind, regret. (3133)
[mental illness, derangement of the mind.]

முடக்கு-தல் 1 மடக்குதல் to bend. 2 சுற்றிக்கொள்ளுதல் to wind round. 3 தடுத்தல் to prevent. 4 முடங்கச் செய்தல் to cause to bend or contract, to disable (as limbs). 5 நிறுத்துதல் to stop, to discontinue. 6 வேய்தல் to roof in. 7 படுத்துக்கொள்ளுதல் to lie down. (3241)
[The current senses are: to lock up (as one's funds), to make a dead investment, and to

confiscate, freeze or impound (goods/money account).]

முதல்வர் 1 முதலாயினார் persons beginning with. 2 வானவர் celestials. (3259)

[The more frequent contemporary senses are: 1 principal of an educational institution. 2 chief minister.]

முன்னணி தூசிப்படை van of an army. (3304)

[The current senses are: 1 the lead, being ahead, the forefront. 2 the front (as of political parties).]

முன்னோட்டம் மேலெழுந்தவாரியாகப் பார்வையிடுகை cursory glance or perusal. (3308)

[Inexpressive. It is சோதனை ஆய்வு, மாதிரிப் பரிசோதனை trial run, preview.]

முன்னோடி கொள்ளை நோயுள்ள காலத்தே தெருக்களில் உலாவுவதாகக் கருதப்படும் பேய் an evil spirit supposed to walk the streets in times of pestilence. (3308)

[முன்னோடி, as a person or a thing, being a pioneer, forerunner, model, exemplar or ideal, is not a post-*Lexicon* development.]

ரிக்ஷா ஆள் இழுத்துச்செல்லும் சவாரிவண்டி வகை rickshaw (3428)

[It can be machine-propelled also.]

ரூபாய் ஒரு தோலா எடையுள்ள வெள்ளி நாணயவகை a current silver coin of 180 grams composed of 165 parts pure silver and 15 parts alloy = 1 *tōlā* in weight. (3430)

[It is a unit of currency – a note or coin of the value of 100 paise.]

லுங்கி முகம்மதியர் அணியும் ஆடைவகை a coloured cloth (sic) worn by Muhammadans. (3441)

[it is கைலி, a kind of dhoti with the two ends sewn together, and it is no longer a garment exclusively worn by Muslims.]

வற்புறுத்து-தல் 1 உறுதிப்படுத்திச் சொல்லுதல் to asseverate, to affirm. 2 வலிமைப்படுத்துதல் to strengthen, to fortify. (3558)

	[It is also: 1 to compel, to force, to pressurize. 2 to insist on, to emphasize.]
வாரியம்	மேல்விசாரணை செய்யும் உத்தியோகம் office of supervision. (3614) [It is a statutory board for the administration of a specialized service.]
விடுப்பு	1 நீக்கம் separation. 2 துருவி அறியும் தன்மை inquisitiveness. 3 வினோதமானது that which is strange or curious. 4 விருப்பம் desire. (3661) [1 leave of absence. 2 holiday, vacation.]
விண்ணப்பம்	(3665) [The three senses listed do not include the 'form of application'.]

III Citations

Conventions governing citations

While making a descriptive - informative dictionary for a national language with a long recorded history, the chief aim is "to trace the development of each word from its first known appearance by means of a series of quotations and references selected from literary and non-literary sources and arranged in chronological order". Such citations should illustrate

1. Each word's existence in different periods, places and genres
2. The changes in the word's form, meaning and use
3. Its collocation and idiomatic behaviour
4. Its external etymology and internal derivation
5. Its morphological and syntactic features
6. Its stylistic and statistical characteristics.

(R. Merkin, in Hartmann 123)

Writes Sir James Murray in his Preface to Volume I of the *Oxford English Dictionary*, a monumental work of lexicography:

> The aim of the Dictionary is . . . (1) to show, with regard to each individual word, when, how, in what shape, and with what signification, it became English; what development of form and meaning it has since

> received; which of its uses have, in the course of time, become obsolete, and which still survive; what new uses have since arisen . . . and when: (2) to illustrate these facts by a series of quotations ranging from the first known occurrence of the word to the latest, or down to the present day; the word being thus made to exhibit its own history and meaning: and (3) to treat the etymology of each word. (qtd. in Merkin, ibid. 123)

In other words, the most important requisite for a classical language, that has a living history of more than two millennia, and that has been, along with Sanskrit, the medium of cultural expression of the country through its formative phases, is a historical-descriptive dictionary that authentically records the history of the words and their meanings in that language in its total linguistic and cultural context. Citations, by necessity, are the most important feature of such a dictionary, drawn as they are from the whole gamut of texts that constitute the organic links of the literary history of that language, as also from the representative non-literary and spoken sources.

Citation file is an essential source for the prepation of any diachronic-informative and general descriptive dictionary, as also for the revision of an existing dictionary. It is the citations that largely contribute to the worth, credibility and reference value of a dictionary. They are also the true indicators of the state of the language.

The reading material for citations comprises both general and technical texts. The usage must be seen to cover the breadth of the geographical localities of the given language territory.

And, citations of good quality require readers who have experience working on dictionaries. They must be trained to collect and organize citation information on preprinted slips or cards.

The citations must be unedited materials without notes or comments by the reader, and they must be brief, without however compromising on clarity and contextual adequacy.

The following may be the kinds of citation required for a descriptive - informative dictionary:

1. New words and phrases worthy of inclusion as lexical entries
2. New meanings of existing words

3. Slangs, colloquialisms, taboo words, new trade or occupational jargon
4. Special or technical vocabulary
5. Foreign words or phrases
6. Information on etymology, pronunciation and grammar
7. Information on spelling and form
8. National, regional and social varieties.

(*Landau 156)*

Illustrative quotations

Illustrative quotations constitute the core of citations. They carry the weight of authority behind them as they provide documentation for the definitions. They indicate the range of semantic applications, metaphorical as well as literal. They substitute for parts of definitions; they provide vital information on collocations, varieties of usage, connotation and grammatical context. Where quoted examples are not available for the purpose, invented ones can take their place, "even though in large dictionaries quoted examples are to be preferred over invented ones" (Zgusta 265).

Inadequacies in the use of citations in the Tamil Lexicon

The *Tamil Lexicon* is a diachronic dictionary insofar as it deals with an extended period of time from the close of the pre-Christian era to the beginning of the twentieth century for the collection of lexical data and for interpreting their meanings. It has thus a relatively large body of quotations from the literature of the past and a fairly good number of invented phrases. The forematter of the *Lexicon* speaks of chronological arrangement of meanings as well as logical ordering (lviii). The *Lexicon* is also non-historical in that it does not trace the development of forms and meanings of words over the period covered; and its treatment of etymology is restricted to indicating the source of words of non-Tamil origin, rather than illustrating how forms and meanings have changed and how current forms derived from the older ones in the same or another language.

Looking at the citations and illustrative quotations of the *Tamil Lexicon* in the context of current lexicographic practices outlined in the foregoing pages, illustrative quotations in most cases have had an extremely beneficial effect upon definition writing. In fact, much of the strength and credibility of the *Lexicon* issue from these quotations. As regards invented phrases, most of them look

mechanical and contextually inadequate, and they serve little purpose in the *Lexicon*. The citation file of the *Lexicon* also comprises scores of traditional glossaries in Tamil, besides the dictionaries of the European scholars and missionaries, and the collections of vocabularies sent by Tamil academies, religious mutts, socio-cultural organizations and individual scholars and volunteers. The last category of citation files has already been discussed in the section titled "Absence of tested sources of definition" of the preceding chapter.

We shall here examine the illustrative quotations and constructed examples with reference to their deficiencies. These deficiencies, in outline, are:

a. Historical principles of dictionary-making are reflected extremely feebly in the ordering of meanings of an entry based on the authority of literary texts.

b. In several instances, the interpretation of meaning from the quotations is subjective, uncritical or based on the viewpoint of one or the other of the traditional commentators, that too without specifically mentioning it.

c. In certain instances, the meaning derived from a quotation is at variance with the meaning which the context of the quotation points to.

d. Imaginative literary texts are quoted as authority for concepts relating to linguistics, poetics and prosody while the given authority is available in the treatises on grammar and poetics themselves.

e. Meanings are not adequately generalized from the quotations. In several cases, definitions are arrived at on the basis of single, isolated contexts of usage.

f. Constructed illustrations are either inexpressive or contextually inadequate.

g. No uniform, consistent procedure has been followed in providing the line/verse/page number of the quotation.

The deficiencies outlined above are illustrated here:

a. Non-adherence to historical principles in the ordering of senses

அயர்-தல்	1. செய்தல் (திவா.). 2. மறத்தல் (பு.வெ.). 3. செலுத்துதல் (கலித்.). 4. வழிபடுதல் (திருக்.). 5. விரும்புதல் (பு.வெ.) (109)
அரசு[2]	1. அரசனது தன்மை (குறள் உரை). 2. அரசன் (மதுரைக்காஞ்சி). 3. இராச்சியம் (பாரத.) . . . (118)
அலமரு-தல்	1. சுழலுதல் (நைடதம்). 2. மனஞ்சுழலுதல் (தொல்.சொல்.). 3. அஞ்சுதல் (திவா.). 4. வருந்துதல் (திருவா). 5. அசைதல் (மலைபடு.). (146)
அழி[3]	1. கேடு (திருக்.). 2. வைக்கோல் (புறநா.) . . . (162)
அளி[3]	1. அன்பு (இரகு.). 2. அருள் (தொல். பொ. உரை). 3. ஆசை (கம்ப.). 4. குளிர்ச்சி (பரிபா.) . . . (170)
கண்பெறு-தல்	1. பார்வையடைதல் (நளவெ.). 2. அருள்நோக்குக்கு இலக்காதல் (கலித்.). (699)
கவ்வுதல்	1. அகத்திடுதல் (திருக்.). 2. விரும்புதல் (சீவக.). 3. கையால் தழுவுதல் (கலித்.) . . . (791)
குரிசில்	1. பெருமையிற் சிறந்தோன் (திவா.). 2. உபகாரி (பு.வெ.). 3. தலைவன் (திருமுரு.) (1013)
கொள்கை	2. கோட்பாடு (நாலடி.). 3. விரதம் (திருமுரு.). 4. ஒழுக்கம் (நான்மணி.). 5. நிகழ்ச்சி (கம்பரா.) . . . . (1162)

Although the "Plan of the Lexicon" speaks about following the historical order, and the logical order where the former is not possible, the *Lexicon* does not follow any convention or rule as to where the historical order is followed and where the logical order is necessary.

The examples that follow illustrate the deficiencies enumerated in (b), (c) and (d) above as regards the formulation of definitions from the quotations:

ஆகம்	1. உடல் body. 2. மார்பு breast. 3. மனம் mind; heart. (203) [The citations முலையாகம், புல்லாகம், ஆகத்தெழுகனல், etc., should have been studied together for arriving at a generalization of meaning. It must also have been correlated with *அகம்* which also conveys similar meanings. *A serious failing of the Lexicon is to study literary quotations in isolation and to arrive at a meaning on the basis of the individual situation and context.*]

ஆற்றுப்படுத்துதல் வழிச்செலுத்துதல் to direct in the right way, esp. to direct a professional, as a bard or dancer, to a liberal patron (புறப்பொருள் வெண்பா மாலை 9, 31). (257)

[*Tolkāppiyam* (1034) contains an explicit definition of ஆற்றுப்படுத்துதல்:

கூத்தரும் பாணரும் பொருநரும் விறலியும்
ஆற்றிடைக்காட்சி உறழத் தோன்றி
பெற்ற பெருவளம் பெறாஅர்க்கு அறிவுறீஇ
சென்றுபயன் எதிரச் சொன்ன பக்கமும்.

As such, coming far down the line and quoting the authority of *புறப்பொருள் வெண்பாமாலை* does not find the *Lexicon* measuring up to the wordbook worthy of the great classical language that Tamil is.]

இயைபு புணர்ச்சி (தொல். சொல். 308) (304)

[The *Tolkāppiyam* text quoted has the verb form இயை and not இயைபு. It runs as follows:

ஏனை எச்சம் வினைமுதலானும்
ஆன் வந்து இயையும் வினைநிலையானும்.

But, for the verb *இயை*, the meaning of புணர்தல் in the grammatical sense has not been given.

Such failings have larger implications for Tamil studies, and they raise questions of the *Lexicon's* credibility as a dictionary based on citations.]

உது (யாப். வி. 94) (416)

[It is a Sangam usage. உதுக்காண் (*Naṟṟiṇai 21.5*)]

எந்திரம் (526) [Even though both the headwords have been derived from *yantra*, **யந்திரம் (3393)**eight senses have been recorded under the former and six senses under the latter.

While one meaning under **எந்திரம்** is *தேர்ச்சக்கரம்* chariot wheel எந்திரத் தேரர் சூழ்ந்தார் (கம்பரா, அட்ச 10), the parallel meaning under **யந்திரம்** is தேர் chariot, car. This is in spite of the fact that *Kamparāmāyaṇam* citation goes more with 'chariot' than with 'chariot wheel'.

Such of these problems may well point to the absence of systematic lexicographical research, and examination of variants.]

ஓதல் கல்விபயிலுகை reciting, as the veda (தொல். பொ. 25) (623).

[The *nūṟpā* quoted from *Tolkāppiyam* does not speak of recitation of vedas.

கல்வி பயிலுகை is pursuit of learning. Extending it to recitation of vedas is going beyond the text quoted. It is therefore extraneous, subjective and unwarranted.]

கடிகொள் விளக்குதல் to open to view, to make vivid தண்கதிர் மதியந் தான் கடிகொள்ள (சிலப். 28, 46). (668)

[**கடிகொள்** admits of another sense also, viz., 'to hold a person at bay', 'to keep a person off', as could be seen in the *Kalittokai* (122) line கொல் ஏற்றுச் சுறவினம் *கடிகொண்ட மருள்மாலை.*]

கள்வி [Not included in the *Lexicon*. It is the feminine gender of *கள்வன்* [See *Kalittokai* 107 11. 28-29:

என்நெஞ்சம்

களமாகக்கொண்டு ஆண்டாய் ஓர் கள்வியை அல்லையோ.]

கிளைப்பெயர் சுற்றத்தை உணர்த்தும் பெயர் noun signifying relationship. (942) [There is no citation.

This term occurs in *Tolkāppiyam* (307):

கிளைப்பெயர் எல்லாம் கொளத்திரிபு இலவே

where it designates one's clan or social class besides kinship. Examples given by the commentators are உமண்குடி and பாண்சேரி.

As such, without the citation, the signification of *கிளைப்பெயர்* remains incomplete and impoverished.]

குறுமக்கள் சிறுபிள்ளைகள் children, youngsters. (1056)

[The authority given is சூடாமணி நிகண்டு. But this term occurs in *Kalittokai* (பெருமணித் திண்தேர்க் குறுமக்கள் 82. 1.10) and *Naṟṟaṇai* (குறுமகட் கண்டிகும் 20.1)

This is in spite of the fact that two editions of *Kalittokai* – one by S.W.Tamodharam Pillai and the other by E.V.Anantharamaiyar - have been used for the *Lexicon* (xiv). Which may mean that literary texts have not been properly and systematically analysed for collecting the lexical corpus and for the interpretation of their senses, as could be inferred from several instances listed in this section of the *Evaluation.*]

சிகழிகை (1401) சிகழிகை மேல்விரித்தியாத்த (கலித்தொகை 96).

[The correct reading seems to be "மேல்விரித்தியாத்த சிகழிகை".]

தொகைவிரி நூல்யாப்பு நான்கனுள் விரித்துக் கூறியதனைத் தொகுத்தும் தொகுத்துக் கூறியதனை விரித்தும் கூறும் முறை (நன்னூல் 50). (2080)

[தொகைவிரி has been referred to in *Tolkāppiyam* itself (1589):

தொகுத்தல் விரித்தல் தொகைவிரி மொழிபெயர்த்து
அதர்ப்பட யாத்தலொடு அனை மரபினவே.

Again, according to *Tolkāppiyam*, it is not *நூல்யாப்பு* (writing a treatise) in general, but the writing of secondary works or adaptations.]

தோல்[4] 1. பழையதொரு பொருண்மேல் மெல்லென்ற சொல்லான் அறம் பொருள் இன்பம் வீடு என்ற விழுமிய பொருள் பயப்பச் செய்யப்படும் நூல் (தொல். பொ. 551) Poem narrating an ancient story inculcating the purusarthas in a felicitous diction. (2113)

[The *nūrpā* cited runs as follows:

இழுமென் மொழியான் விழுமியது நுவலினும் பரந்த மொழியான் அடிநிமிர்ந்து ஒழுகினும் தோல் என மொழிப தொன்மொழிப் புலவர்.

In translation, it reads thus:

Learned men versed in antique usage say that
Tōl is themes of sublime import
Treated through mellifluous diction,
Or it is of themes expounded
In lines of extended length. (V. Murugan)

As such, bringing in *purusarthas* (including salvation) is extraneous to the text and therefore a misstatement.]

நந்து 4. செருக்குதல் to be proud, to glow with pride or splendour யான் செலினந்திச் செறிற் சாம்புமிவள் (கலித் 78) (2153)

['to be proud', 'to glow with pride' seem to be inappropriate in terms of the authority cited.

The *Kalittokai* text is as follows:

பெயின்நந்தி வறப்பின் சாம் புலத்திற்குப் பெயல் போல் யான்

செலின்நந்தி செறின் சாம்பும் இவள்.
In translation:
She is in bloom as he comes and pines away as he doesn't
Like the fields coming luxuriant as the rains bless them
And turning parched as the rain clouds fail them.
(V. Murugan)
As such *நந்து* here signifies 'to bloom: to luxuriate; to flourish', and not 'to be proud'.]

நயப்பு 4 (Akap.) தலைவி எழிலைப் புகழ்கை (சீவக. 1332, உரை) praising the beauty of a heroine. (2159)

[It is not clear how an *Akam* convention can be defined by drawing on the authority of the commentary of a post-*Caṅkam* narrative poem, while this term நயப்பு has been treated in works of *Akam* poetics.

Similarly, under ***காரணக்குறி***, a grammatical term, there is a quotation from *Kamparāmāyaṇam (882).*]

நூபுரம் 1 பாதகிண்கிணி anklets formed of little bells (திவாகரம்) (2326).

[It occurs in *Kalittokai* (96). One does not need to depend on the authority of a glossary. நூபுரப் புட்டில் அடியொடு அமைத்து யாத்த வார்பொலம் கிண்கிணி (11 16-17).]

நொள்ளைப்பயல் அற்பன் insignificant person. (2369)

[நொள்ளைப்பயல், derived as it is from நொள்ளை meaning 'blind', it is not clear how it has assumed the meaning of an insignificant person. The quotation 'நொள்ளைப்பயலுக்கு நோப்பாளமேன்' does hardly help either.]

நோக்கம் 8 கருத்து design, object, intention நீ அப்படிச் செய்வதற்கு நோக்கம் என்ன? (2370)

[There is no need for a constructed illustration. We have enough, sufficiently expressive examples in literature:
பொருள்நோக்கிப் பிரிந்து நீ போகுதி எனக்கேட்பின்
மருள்நோக்கம் மடிந்து ஆங்கே மயல் கூறகிற்பாள் மன்னோ
இருள்நோக்கம் இடையின்றி ஈரத்தின் இயன்ற நின்
அருள்நோக்கம் அழியினும் அவலம்கொண்டு அழிபவள்.
(கலித். 10)]

நோக்கம் 9 அறிவு sense, intelligence மருளிகொண் மடநோக்கம் (கலித்தொகை 14). (2370)

[The நோக்கம் here is not 'sense' or 'intelligence', but 'thought, intention, design, aim, motive'. As such, it could be included under the meaning கருத்து numbered 8.]

நோக்கம் 6 அழகு beauty, attractiveness மருள்நோக்கம் மடிந்தாங்கே மயல்கூர்கிற்பாள் மன்னோ (கலித். 10). (2370)

[The interpretation of the quotation is incorrect. நோக்கம் here is not beauty, but features of countenance or appearance or expression. As such, it could be part of the sense under number 4.]

பழி[1] 1. நிந்தித்தல் to blame, to censure உலகம் பழித்தது (குறள் 290.) (2547)

[It is *Kural* 280, not 290.]

பிசி 2 உவமேயத்தை உவமானப்பொருளாற் குறிப்பித்துக் கூறுவது தொல். பொ. 488) a kind of enigma in which an object is indicated by the description of something resembling it. (2648)

[Partial and incomplete. The *Tolkāppiyam nūṟpā* runs as follows:

ஒப்பொடு புணர்ந்த உவமத்தானும்
தோன்றுவது கிளந்த துணிவினானும்
என்று இருவகைத்தே பிசிநிலை வகையே.

Accordingly, *pici* is a kind of riddle, which expands into two modes:

1. Indication of an object by the description of something resembling it (as given in the *Lexicon*).
2. By conventional implicature (Eg., He is of red complexion as long as he is unbathed. Once he takes bath, he turns black – fire).

And obviously, the third meaning given in the *Lexicon*, viz. பிதிர் riddle, enigma, puzzle, is redundant.

Also, such of these entries warrant exemplifications, which the *Lexicon* has not provided.]

பிள்ளைநிலை போரிற் சென்றறியாத மறக்குடிச் சிறுவர் தாமே செய்யுந் தறுக்கணாண்மையைக் கூறும் புறத்துறை theme describing

the courageous spirit shown by warriors' children though they have never been to battle (தொல்.பொ.60). (2713)

[The *Tolkāppiyam* text quoted is as follows:

வருதார் தாங்கல் வாள்வாய்த்துக் கவிழ்தல் என்று
இருவகைப்பட்ட பிள்ளைநிலையும்

Dr A. A. Manavalan's paraphrase and translation are:

எதிர்த்துவரும் கொடிப்படையினை முன்னின்று தடுத்தலும் பகைவர் வாளால் பட்டு வீழ்தலும்
ஆகிய இருவகைப்பட்ட பிள்ளை நிலையும்

The two kinds of *piḷḷainilai*: blocking and resisting the van of the opposing army, (and) falling a prey to their sword. (50-51)

Dr Manavalan's rendering obviously comes close to the text, and it is not clear how the *Lexicon* makers have chosen to give an interpretation that is far removed from the text quoted and that too by quoting the authority of the *Tolkāppiyam* text, which, apparently, they have not followed.

This and several other entries of this kind present similar problems of deviation from the quoted authority.]

பிள்ளையாட்டு வாளாற்பொருது மேம்பட்ட அரசிளங்குமரனைக் கண்டு அந்நாட்டிலுள்ளார் உவந்து பறையொலிக்க அரசு கொடுத்தலைக் கூறும் புறத்துறை theme describing the citizens rejoicing at the valour of a victorious prince and bestowing the kingdom upon him to the accompaniment of drums (தொல். பொ. 60). (2414).

[The *Tolkāppiyam nūṟpā* cited runs as follows:

வாள்மலைந்து எழுந்தோனை மகிழ்ந்து பறைதூங்க
நாடு அவற்கு அருளிய பிள்ளையாட்டும்

The definition above is Naccinārkkiṉiyar's interpretation. Iḷampūraṇar's reading is – bestowing Heaven to the valorous hero. The more plausible explanation seems to be S.S.Bharatiyar's : granting lands to the warrior who emerged successfully from a fierce battle. (A. A. Manavalan 50-51)

Besides, given the convention of the day that the kingship was hereditary and it usually went to the crown prince, the

Lexicon's choice of Naccinārkkiniyar's reading that valour in the battlefield earned the kingdom to a prince is far-fetched, and removed from the textual evidence.]

புல்லறிவாண்மை (குறள் அதி.5). (2781)

[It is அதிகாரம் 85, not 5.]

புன்மை 1 இழிவு meanness, vileness பகைமிக்க நெஞ்சத்தேம் புன்மை பாராட்டுவாய் (கலித். 118).

[Incorrect interpretation of the textual authority.

The *Kalittokai* citation in question is the address of the lonesome heroine to the evening, where she talks about the evening intensifying her anguish of separation. பாராட்டு here signifies 'to intensify, to exacerbate' (vide *பாராட்டு*[1] 3 p 2622). *புன்மை* here clearly designates 'affliction of the mind, anguish or suffering' and not 'meanness'. The text runs as follows:

மாலைநீ – தகைமிக்க தாழ்சினைப் பதிசேர்ந்து புள்ஆர்ப்ப

பகைமிக்க நெஞ்சத்தேம் புன்மை பாராட்டுவாய்

In translation, it is

O evening!

You do exacerbate the anguish of my heart

Aching at the sight of the clamouring fowls

As they are home on the low-lying lovesome boughs.

(*V. Murugan 533)*]

பூவணி 1 பூமாலை garland (2850)

[பூவணி has literary authority, which should have been given. For example, it occurs in *Kalittokai* (66 1.11) பூவணி பொலிந்த நின் வதுவை.]

பெருந்திணை அகத்திணை ஏழனுள் ஒன்றானதும் ஒத்தசாதியல்லாதவளுடனாவது, விதிக்கு மாறாகவாவது, தன்னைவிட வயதில் முதிர்ந்தவளோடாவது மனம் ஒவ்வாதவளோடாவது கூடும் காதல் (தொல். பொ.1) (2875).

[The *nūrpā* referred to contains no such definition of *peruntiṇai*. The defining features of *peruntiṇai* are enumerated in a later *nūrpā* (1000), where also no such definition is found.

And, no verse in *Tolkāppiyam* speaks about compatibility of lovers in terms of caste. *Tolkāppiyam*, by scholarly consensus, belongs to an age when the Tamil society witnessed no stratification along the lines of caste or religion. The early Sangam Tamil society was free from the socially divisive tendencies (*The Tamilian Antiquary* No.6 p 10). During the Sangam era, people were identified and distinguished either by places of their dwelling or by occupations (*Tol.* 965). V.R. Ramachandra Dikshitar's *Studies in Tamil Literature and History* authenticates this fact: "Society expanded itself and a division of classes was distinguished based on profession in one and the same region (180).

As such, interpreting *peruntiṇai* in the manner it has been done in the *Lexicon*, that too by apparently attributing it to *Tolkāppiyam* itself, is a serious misdirection, and a distortion of the social reality of the day.

Such a distortion is not an isolated instance in the *Lexicon*. There are several such entries, such as ***முதல்நூல்*** (3262), ***தோல்*** (2113), etc.]

பொதுமொழி (பொதுப்படையான சொல் (நன்னூல்). (2923)

மார்² ஒரு வியங்கோல் விகுதி (நன்னூல்). (3168)

[A literary quotation should include the verse, line or page number, without which it loses its authority and is of little use especially to a researcher.]

பொய்கையார் களவழிநாற்பது இயற்றிய ஆசிரியர் (புறநா. 48) an ancient poet, author of *Kaḷavaḻi-nāṟpatu*. (2926)

[Poykaiyār, the author of *Kaḷavaḻināṟpatu*, is a later poet and *Puṟanāṉūṟu* has no reference to him. Again, in the list of authors and their works given in the front matter of the *Lexicon* (ciii), Poykaiyār is mentioned as the author of *Paṉṉiru Pāṭṭiyal.*]

பொருளிலக்கணம் அகம் புறம் முதலியவற்றைக் கூறும் இலக்கண நூல் grammar dealing with *akam, puram*, etc. (W) (2937)

[Citing Winslow's Dictionary as the authority to interpret பொருளிலக்கணம் for a first-class wordbook of the Tamil language does no good to the credibility of the *Lexicon*. Furthermore, the Preface of the Syndicate, University of Madras (included in the front matter) describes Winslow's

Dictionary as "being out of date and defective as a Dictionary of Language and Literature . . ." (iii)

Besides, except in the case of enumeration, and cataloguing the names of flora and fauna, the use of *etc* in a dictionary definition is a user-unfriendly device. The definition here surely warrants a better formulation, including in itself poetics, prosody and semantics.]

பொழுது 5 சிறுபொழுது பெரும்பொழுதுகள் (சிலப். பதிக. உரை) division of time, of two kinds, viz., *ciṟu-poḻutu* and *peru-m-poḻutu.* (2941)

[*Tolkāppiyam,* the earliest extant work on the conventions of language and literature, explicitly treats of the concept of பொழுது (950, 965). Bringing in the commentary of the prologue of an epic of a later age does not add to the strength of a historical dictionary and a reference text compiled for a classical language.

Such quotations give one the impression that the *Lexicon* makers followed no methodological conventions in the use of textual authorities, notwithstanding what has been said in the forematter (lx).]

முதனூல் நூல்வகை மூன்றனுள் பிறநூலைப் பின்பற்றாது இறைவனால் இயற்றப்பெற்றது – original or primary work regarded as divine (தொல். பொ. 649) (3262)

[The *Tolkāppiyam* verse cited refers to two (and not three) classes of composition, viz., primary works and secondary works. Primary works are not of divine origin, but are by men of sage wisdom endowed with consummate faculties of mind (வினையின் நீங்கி விளங்கிய அறிவின் முனைவன் கண்டது முதல்நூல் ஆகும்).

Besides, attributing a work of scholarship to an abstract, divine agency will have serious, adverse consequences for the authority and credibility of *Tolkāppiyam* as a text of linguistics and poetics, and for the *Lexicon* itself which is a work of applied linguistics.]

முந்துறு[2] – த்தல் intr. முதலாதல் to begin with (3268) அச்சமும் நாணும் மடனும் முந்துறுத்த (தொல். பொ. 99)

[First, the *Tolkāppiyam* quotation is incorrect. The correct reading is

அச்சமும் நாணும் மடனும் முந்துறுதல்

நிச்சமும் பெண்பார்க்கு உரிய என்ப.

As such, it is **முந்துறு**-தல்.

Secondly, it is not முதலாதல் to begin with, but 'to be dominant, ruling or conspicuous'.]

மூவறிவுயிர் [The authority cited is *Tolkāppiyam* (*Poruḷ* 585). On the other hand, for **ஓரறிவுயிர்** (627) and **ஈரறிவுயிர்** (381) the authority is *Nannūl*, while *Tolkāppiyam* contains explicit statements with regard to beings of all the six senses.]

வழிநூல் நூல் மூவகையுள் முதனூலின் முடிபைப் பெரும்பான்மையொத்துச் சிறுபான்மை மாறுபடும் நூல் (தொல். பொ. 650) secondary work, agreeing for the most part with the original or *mutanūl*, and deviating from it wherever the author considers it proper or necessary, one of the three kinds of *nūl*. (3544)

[Tolkāppiyar speaks about only two classes of composition: முதல்நூல் and வழிநூல் (primary and secondary works), not three as mentioned in the *Lexicon* "உரைபடு நூல்தாம் இருவகை இயல/முதலும் வழியும் என நுதலிய நெறியின" (649).

The description of வழிநூல் in the *Lexicon* is not only laboured but runs contrary to Tolkāppiyar's conception as well as current practice of scholarship, which Tolkāppiyar has indicated with extraordinary insight and analytical wisdom. According to him, secondary works or adaptations may be in the nature of summarization, exposition, synthesis, and translation (652). Instead of providing a subjective definition of வழிநூல் and attributing it to Tolkāppiyar, the *Lexicon* makers could have just paraphrased *Tolkāppiyam.*]

வாகை நான்கு வருணத்தாரும் முனிவரும் பிறரும் தத்தங் கூறுபாடுகளை மிகுதிப்படுத்தலைக் கூறும் திணை (தொல். பொ. 74) (3574).

[This description is not found in the *Tolkāppiyam* text, which runs as follows:

தாஇல் கொள்கைத் தத்தம் கூற்றைப்
பாகுபட மிகுதிப் படுத்தல் என்ப.

This text, when translated means "the exaltation of the unsullied attainments of persons as they abide in their vocations of expertise".

As such, the description in the *Lexicon* must have been taken from a commentary. Attributing to *Tolkāppiyam* the interpretation of a commentator and recording it in the *Lexicon* as the meaning of the text itself has serious lexicographical implications. At least, the *Lexicon* makers should have noted that the meaning has been adopted from a commentary, as they have done it for **வாண்மங்கலம்** (3584).]

விரித்தல் நூல்யாப்பு நான்கனுள் முன்னூலிற் தொகுத்துக் கூறப்பட்டதனை விளங்குமாறு விரித்துக் கூறுவது (தொல். பொ. 652). (3699)

[The definition is not based on *Tolkāppiyam* text, but a commentary, which should have been explicitly indicated.]

வெண்மை 6 புல்லறிவுடைமை self-conceit (3782) (குறள் 844).

[Elsewhere in the *Lexicon*, புல்லறிவுடைமை is defined as 'ignorance or want of discernment' (2781)

The 'self-conceit' given here is an interpretation of *Kuṟaḷ* 844. வெண்மை எனப்படுவது யாதெனின் ஒண்மை/உடையாம் யாம் என்னும் செருக்கு.

Clearly, a statement of ethical import cannot be a lexicographical definition. If we were to give a definition of a term after an ethical treatise, அறிவு, for example, may mean

scores of things:

(i) நன்றின்பால் உய்ப்பது அறிவு (*Kuṟaḷ* 442) (steering the mind through things righteous)

(ii) . . . மெய்ப்பொருள் காண்பது அறிவு (*Kuṟaḷ* 423)

(discerning the truth in everything)

(iii) . . . நுண்பொருள் காண்பது அறிவு (*Kuṟaḷ* 424)

(discerning the subtlest thoughts in others' discourses)

(iv) . . . உலகத்தோடு அவ்வது உறைவது அறிவு (*Kuṟaḷ* 426)

(living in accord with the world)

(v) அறிவு எனப்படுவது பேதையர்சொல் நோன்றல் (*Kalittokai* 132)

(bearing with the words of the ignoramous)

Clearly then, a lexicographical definition cannot accommodate all such descriptions of ethical breadth and ramifications. An ethical definition and a dictionary definition are not substitutable to each other.

Again, there is a clear reference to வெண்மை in *Kalittokai* which has escaped the attention of the *Lexicon* makers:

வாய் அல்லா வெண்மை உரையாது, கூறு/நின் மாயம்
(87 11 6-7)

Dependence on *Tirukkuṟaḷ* and other ethical treatises, which abound in Tamil, by the *Lexicon* makers has resulted in several such lexicographically unsustainable interpretations.]

e. Absence of inductive approach to the interpretation of meanings from quotations

The settled convention in lexicographic practice with regard to the use of citations/quoted examples is that meanings are arrived at on the basis of multiple citations from the given context. In other words, an inductive approach – arriving at general conclusions from particular instances – is usually followed in definition-writing. In several cases in the *Lexicon*, single instances or isolated phenomena are used in the derivation of meanings. Examples:

ஆற்றுப்படுத்தல் வழிச்செலுத்துதல் to direct in the right way, esp. to direct a professional, as a bard or dancer, to a liberal patron. (257)

[Denotationally, it signifies today the sense of 'directing in the right way' alone.]

செஞ்சோற்றுக்கடன் அரசனிடம் பெற்றுக்கொண்ட உணவுக்காக அவன்பொருட்டு வீரன் தன் உயிரைப் போரிடைக் கொடுத்தலாகிய கடமை duty or obligation of a soldier to lay down his life in the cause of the king who fed him. (1583)

[It is indebtedness, debt of gratitude to a person who has fostered, patronized, given refuge or provided sustained help.]

தெரிந்துசெயல்வகை அரசன் தான் செய்யும் வினைகளை ஆராய்ந்து செய்யும் திறன் (குறள் அதிகாரம் 47.) (2035)

[The sense need not be restricted to monarchy.]

நாடறிவான் சந்திரன் (நாடுகளை அறிபவன்) moon as witnessing all countries (2209).

[In one sense, the term can apply to the sun, and in another way, it can be extended to several other things and persons such as ships and aeroplanes, ambassadors, etc.]

நெடுவசி போர்வீரனது புண்ணைத் தைத்தலால் உண்டாகும் ஊசித்தழும்பு scar of stitches in sewing up a warrior's wound. (2340)

[The sense can be extended to other kinds of wound also.]

நெடுமொழியலங்காரம் போரில் வீரனொருவன் தனக்கு நிகரில்லையென்று மேம்படுத்தியுரைக்கும் அணி a figure of speech in which a warrior boasts that he has no equal in war. (2340)

[The figure of speech need not be restricted to a warrior.]

புளித்தல் 5 கைக்கெட்டாது என்ற காரணத்தால் விடப்படுதல் to be given up as beyond one's reach. (2798)

[This sense is a metaphorical extension of the sourness of taste. As such, it may be 'to turn stale, sour or disagreeable' or 'to lose one's keenness', 'to feel disenchanted, embittered, exasperated or vexed'.

Absence of such generalizations, particularly in relation to connotative significations, is one of the areas the *Tamil Lexicon* is much wanting in.]

பொருளிலக்கணம் அகம், புறம் முதலியவற்றைக் கூறும் இலக்கண நூல் grammar dealing with *akam, puṟam,* etc., (2937).

[Generalized, it signifies poetics, the grammar of literature.]

f. Contextual inadequacy of constructed illustrations:

அசடுவழி அறியாமை பெருகு
அவனிடத்தில் அசடுவழிகிறது (27)

சய்யை செய்யுட்போக்கு
பாட்டின் சய்யை நன்றாக உள்ளது (1303)

சாகசக்கியம்	பாசாங்கு சாகசாக்கியம் பண்ணுகிறான் (1351)
சிலுப்பு	அசைத்தல் ஏன் தலையைச் சிலுப்புகிறாய்? (1439)
செல்லாதல்	இறந்துபோதல் அவர் செல்லானார் (1609)
தண்டு	செருக்கு அவனுக்குத் தண்டு அதிகப்பட்டிருக்கிறது (1735)
நயபயம்	அன்பும் கண்டிப்பும் அவன் நயபயமெல்லாம் காட்டினான் (2159)
நிதார்த்தம்	காரியவொழுங்கு செய்கை நிதார்த்தம் பண்ணப் போயிருக்கிறான் (2250)
நிதானம்	நோக்கம் உன் நிதானம் என்ன? (2250)
நிறைமணி	கண்டிக்கை அவனுக்கு நிறைமணியாயிற்று (2289)
நீக்குப்போக்கு	உதவி அவனுக்கு நீக்குப்போக்குக் கிடையாது (2294)
பேர்க்குடி	அடிமை உன் பேர்க்குடியாக இருக்கிறேன் (2898)
பேவார்சு	பயனற்ற தன்மை அவ்வேலை பேவார்சாயிருக்கிறது (2903)
பொந்தை	மயிர்ச்சிக்கு மயிர் பொந்தையாகவிருக்கிறது (2925)
பொருமல்	பொறாமை அவன்பேரில் அவனுக்குப் பொருமல் அதிகம் (2935)
போக்கு	இடம் இது இந்தப்போக்கிலே கிடைக்குமா? (2955)
போதகம்	சொல்லிக்கொடுத்த புத்தி அவனுக்கு அப்படிப் போதகம் (2963)
முகதலை	எதிர்முகமாக்குதல் எங்களை முகதலைத்துவிடும் (3224)
முகதா	முன்னிலை

	அவன் முகதாவிற் பேசினேன் (3224)
முறிச்சல்	குறைவு
	இப்போது முறிச்சலாயிருக்கிறது (3297)
முறைப்பு	விறைப்பு
	முறைப்பு ஏறவில்லை (3300)
முன்னடி	சமீபம்
	அது முன்னடியிலேயிருக்கிறது (3304)
மெய்க்கோள்	அச்சாரம்
	மெய்க்கோளாய் வாங்கினேன் (3337)
வாக்கியம்	சொல்
	பிதுர்வாக்கியம் (3570)
வெடிப்பு	சிறப்பு
	காரியம் வெடிப்பாய் நடந்தது (3773)

The serious inadequacy of these illustrative examples can be seen from the fact that they hardly perform the function they are intended to. They must be a useful backup to the explicit grammatical designation, in clarifying in real language data what is stated abstractly and generally, besides helping the learners generate sentences on their own. "It is in the illustrative sentences also that the convergence between grammar, meaning and usage takes place (Jackson, in Ilson 58).

g. Inconsistency in the line/verse/page numbers of quotations

பொடி[3]	சாம்பல் ash (கலித். 85, 2) (2916)
பொருள்	காரியம் (கலித். 8) (2935)
பொதுமொழி	பொதுப்படையான சொல் (நன்.) (2923)
பொதுச்சொல்	இருதிணைகட்கும் பொதுவாகிய சொல் (நன்.269) (2922)

IV Etymology

Patrick Drysdale formulates the following features that go into the etymological data of a general informative dictionary:

1. Source language or language family
2. First English from and/or immediate source
3. Date or period of entry into English
4. Changes in form and meaning in English

5. Intermediate stages
6. Ultimate known source
7. Semantic development
8. Ultimate underlying or hypothetical form
9. Cognates in related languages
10. Other English words derived from the same base.

(in Hausmann, et al, Vol I: 45)

A dictionary of the objectives and dimensions of the *Tamil Lexicon* should necessarily have included all or most of the etymological features enumerated by Drysdale, not because the past or the original meaning of a word has a bearing upon what it means today, but because etymology is "one of the requisites of any reputable dictionary" (Starnes and Noyes, qtd. by Landau 99), *and its importance for historical dictionaries is beyond dispute. The main purpose* of a historical dictionary is to trace the development of form and meaning over an extended period of time for each word in the language. The *Tamil Lexicon,* it is true, is not a historical dictionary in the sense the *Oxford English Dictionary* is. It does not set out to describe a word's history in its first occurrence, the intermediate and ultimate occurrences. But it is not a synchronic dictionary either. The "Plan of the Lexicon" speaks about the historical arrangement of meanings wherever possible (lviii). The consciousness that the *Tamil Lexicon* is for "so ancient and important a language with a classical literature of so unique a character" (iii) defines its conception and execution. As such, etymological information will not just add to the worth of the *Lexicon,* but has larger implications for the user of the *Lexicon* and for the language as well. Patrick Drysdale cites three chief reasons for including etymologies for non-historical as well as historical general dictionaries (in Hausmann, et al, Vol I : 47).

1. They throw light on the history of the language.
2. They *increase one's understanding of one's language and stimulate* interest in it.
3. They provide clues to the history of the culture and its relationships to other words.

Sidney I. Landau's comments on the contribution of etymology to a dictionary is worth pondering:

> Without etymologies, the entries in a dictionary appear to have been granted their present shapes by divine right, without relation to any other language and without relation to the past. To divorce a language from its

past misses the opportunity to show language in its context, even though particular words may be well defined without etymology . . . .

Etymologies demonstrate that language changes in form and meaning. Even the brief etymologies in synchronic dictionaries remind people of this process and sometimes give glimpses of the way other cultures, or our own in times past, viewed particular words. (103)

In the *Tamil Lexicon*, an attempt has been made to provide threefold etymological information, viz.

1. The language to which the word belongs.
2. The language from which it is 'borrowed'.
3. The word on which it is 'based'.

However, the words marked 'being certain of their origin' are far smaller in number than those that are 'probable', 'doubtful', 'comparable' and 'untraceable'. For words of Dravidian origin, cognates from other principal Dravidian languages are given, which is extremely selective, unsystematic and inconsistent.

Evidently, very little of etymological research has gone into tracing the origin and development of form and meaning of every entry word. The *Lexicon* contains absolutely no information about the history of words, which should, as we have already indicated, include

1. The first (native/non-native) source of a word
2. The date of entry of non-native words into Tamil
3. Intermediate stages in form and meaning of words
4. Ultimate form and meaning
5. The derivatives of the 'borrowed' word in Tamil.

Even in the case of 'certainly known' borrowings, the conclusions are not based upon tested authorities. Most of the words shown to be derived from Sanskrit are merely parallel forms in Tamil and Sanskrit. These two ancient cultural languages of India have had a happy, harmonious coexistence for several centuries beginning as it did before the advent of the Christian era. We have abundant literary, if not historical, evidences to establish the give-and-take between them. As such, any assertion as regards the borrowings of one language from another without basing on tested principles of phonetic change will not only be arbitrary but may well border on conjecture and speculation. Besides, Dr

Caldwell's *Dravidian Comparative Grammar* has objectively established the autonomy and distinctiveness of the Dravidian tongues, and Indological scholars like K.M. Munshi have shown that the Dravidian constitutes a predominant component of the composite culture of India. We must not also ignore a school of thought which argues along the following lines:

Sanskrit is an Indo-European language and it shares its structure and vocabulary with the other members of the Indo-European. All those features of the Sanskrit language, which are not found in other Indo-European languages, must have been either borrowed from the Dravidian or developed along parallel lines. S. Venkatasubramaniya Iyer, Professor of Sanskrit, Kerala University, states that about 500 words in Sanskrit have been established to be of Dravidian origin (V.I. Subramaniam 32). Again, V. I. Subramaniam, an eminent Dravidian linguist, speaks about the preponderance of grammatical theories in Tamil that are independent of the Paninian (33).

Writes George L. Hart, an eminent scholar in Sanskrit and Tamil, a comparative linguist and one well versed in Latin and Greek as also modern European languages:

> First, Tamil is of considerable antiquity. It predates the literature of other modern Indian languages by more than a thousand years. Its oldest work, the Tolkappiyam, contains parts that, judging from the earliest Tamil inscriptions, date back to about 200 BC. The greatest works of ancient Tamil, the Sangam anthologies . . . date to the first two centuries of the current era. They are the first great secular body of poetry written in India, predating Kalidasa's work by two hundred years.
>
> Second, Tamil constitutes the only literary tradition indigenous to India that is not derived from Sanskrit. Indeed, its literature arose before the influence of Sanskrit in the South became strong and so is qualitatively different from anything we have in Sanskrit or other Indian languages. It has its own poetic theory, its own grammatical tradition, its own esthetics, and, above all, a large body of literature that is unique. It shows a sort of Indian sensibility that is quite different from anything in Sanskrit and other Indian languages and it contains its own extremely rich and vast intellectual tradition (Website. ghart@socrates.berkley.edu.).

As such, the *Lexicon's* tracing a substantial number of classical Tamil words to Sanskrit seems to be unsubstantiable and arbitrary. Given below are a few examples of such etymology:

அகம்	< *aham*
அச்சு	< *aksa*
அஞ்சு	< *amsa*
அவை	< *sabha*
உரம்	< *uras*
உரு	< *rūpa*
உலகு	<*lōka*
உவமை	< *upa-ma*
அச்சன்	< Pkt *ajja* < *ārya*
அப்பம்	< *apūpa*
ஆசிரியன்	<*ā-cārya*
ஐயன்	< Pali *ayya* < *ārya*
கலை	< *kala*
காகம்	< *kāka*
காலம்	< *kāla*
தூண்	< *sthūna*
நடி	< *naṭa*
முகம்	< *mukha*
மீன்	< *mīna*

The following study of the etymologies of *முகம்* and *ஐயன்*, among others, by G. Devanesan (33, 34) shows that the etymological information in the *Lexicon* is not built on unshakable foundations:

> முகம் (முகு + அம்), a pure Tamil word, is taken in its Sanskritised form *mukha* and arbitrarily cut into *mu* and *kha*. *Mu* is unceremoniously dismissed as a meaningless prefix, and *kha* is taken as the vital part derived from *khan* to dig. From the idea of digging, those of 'pit', 'mouth', and 'face' are drawn out in succession by force.
>
> The absurdity of this etymology is clear, when we understand, that 'மு', the first syllable of the word முகம், is its radical element conveying the idea of 'frontness', as in முன், முந்து, முகப்பு etc. The word முகம், as a member of a compound also, conveys the same idea; e.g., முகவுரை, முகமண்டபம், முகதலை; துறைமுகம், நான்முகம், போர்முகம். Further, the verb கன் to 'dig', which is the sole basis of the Sanskrit etymology, is a

> Tamil word as an alternate form of கல், to dig, and is not to be identified with the last syllable of முகன், an alternation of முகம். . .
>
> To connect the word ஐயன், a name of kinship of native origin, with *ārya*, a racial name of foreign origin, is grossly mischievous and tendentious. ஐயன் is a genuine Tamil word primarily meaning 'a great one'. On the basis of this idea, it came to signify God, a king or chief, a hermit, a teacher, one's father, one's eldest brother, a senior and so on. Every aged and respectable man is addressed ஐயா, the vocative of ஐயன். There are several pure-blooded Tamilian castes, hereditarily employing the word ஐயன், to address the male parent.
>
> ஐயன் is derived from ஐ, whose primary meaning is 'greatness', and subsequent meanings the same as those of ஐயன்.
>
> As parents, acting as protectors and teachers, are all important great ones to each and every child throughout his or her life; as primitive kingship which had always an air of divinity in it, was patriarchal in origin; and as all other great ones including God are held great only on the parental pattern; it can be held that ஐ originally denoted only the parents, as a common term.

Etymologies cannot be determined on the basis of chance similarities between words in different languages or on wildly speculative theories. Precise correlation of chronological data and study of systematic sound changes according to established principles are the bases for any study of lexical borrowing. Evidence of contact of two peoples A and B may show that A is indebted to B as much as B is to A, and not that A or B alone is the donor and the other is only a receiver.

V Grammatical and usage notes

Grammatical information

Insofar as the "dictionary is the most successful and significant book about language" and "the most widespread single language improvement device ever invented" (C.J. Brumfit, in Ilson v), and insofar as "both the first language and second language users have recourse more to the Dictionary than to the Grammar" (Jackson, in Ilson 53), the inclusion of grammatical information in the

dictionary must be among the essential concerns of a lexicographer. It is "a contribution to making the language learner an independent learner, to enabling the learner to produce for himself correct and appropriate sentences in the language he is learning" (Jackson, in Ilson 59).

Generally, a dictionary entry contains four kinds of grammatical information, viz.

1. Part of Speech or word-class label (noun, verb, adjective, etc.).
2. Inflectional forms (declensions, conjugations, etc.).
3. Syntactic behaviour (transitive/intransitive verbs, human/non-human distinction, etc.).
4. Illustrative sentences.

The *Tamil Lexicon* aims to provide all these four kinds of grammatical information. Notwithstanding, we find it deficient in several ways. The crippling inadequacy of constructed illustrative examples we have already seen in the preceding section on citations. With regard to the first three kinds of grammatical information, it must first be noted that they must have been given in Tamil or in both Tamil and English. For primarily, the *Lexicon* is a dictionary of the Tamil language. It must therefore be defined and informed by the native Tamil norms and conventions of grammar, expressed through the medium of Tamil. In most cases, there does not exist a one-to-one correspondence between the linguistic features of one language and another. This is particularly so in the cases of languages belonging to different language families. By defining the grammatical categories of Tamil through the part of speech labels in English and through the linguistic medium of English, the *Lexicon* makers have erred conceptually. In this respect, the *Lexicon* fails to truly and precisely reflect the linguistic realities of the Tamil language.

As a result of this conceptual inadequacy and failing, there have crept in serious mistakes in the *Lexicon*. There exists no distinction between a preposition and a postposition [eg. **பேரில்** prep. (2901)]. Most of the case morphemes have been labelled as nouns, as in

முகம்	noun. ஏழாம் வேற்றுமை உருபு (3225)
சார்	noun. இடப்பொருள் உணர்த்தும் ஏழனுருபு (1382)
விபுத்தி	noun வேற்றுமையுருபு (3680)

புரைய a sign of comparison, which is labelled as a particle (2778). But *முகம்* occurring as a sign of comparison is designated as a noun (3225).

எத்தனை எவ்வளவு how many, how much.

எத்துணை எவ்வளவு how much (521).

[The former is designated as an adjective and the latter as an adverb, even though they perform similar syntactic functions.]

There are problems with respect to the multiclass designation of words. For instance, while *நாளை* is treated for its adjectival and adverbial functions, its nominal function – நாளை விடுமுறைநாள் - has been left out (2234). While சீக்கிரம் is treated as a noun, its adverbial behaviour is left out.

More seriously, the verb patterns have not been assigned to the compound verbs and most irregular verbs. Many regular verbs also do not have their classes indicated, like அதக்கு, அறிவி, ஆற்று[3], உறை[3], ஏமாற்று, குச்சி[3], ஆ[6], பொய்[1], etc., In certain other instances, there are inaccuracies in indicating the transitive/intransitive function, as in *கோபியடி* v.intr. (1188).

Such deficiencies are no matters of slip or oversight, but have implications for the *Lexicon* as a wordbook of language.

Usage notes

Usage notes in a dictionary are an aid to looking at the language in context. Language, being a rule-governed behaviour in interactive contexts, acquisition of language, both receptive and productive, requires an understanding of the context in which a particular text is placed. The contexts of language use are determined on the basis of a multiplicity of distinctions of language varieties, which include

1. Speech habits of the individual (idiolects)
2. Orientation by communicative purpose (speech acts)
3. Field, mode and role specialization (registers)
4. Texture and formality specialization (styles)
5. Speech habits of a social group (sociolects)
6. Speech habits of a geographical location (dialects)
7. Chronological stages ('etats de langue)

8. Culturally favoured norms (standards)
9. Interlingual exchange (creoles).

(R. R. K. Hartmann 111)

These varieties roughly translate into the following kinds of usage information (Their typical dictionary labels are given in parentheses):

1. Currency or temporality (archaic, obsolete)
2. Frequency of use (rare)
3. Regional or geographical variation (U.S., British, etc.)
4. Technical or specialized terminology (astronomy, chemistry, physics, etc.)
5. Restricted or taboo usage (vulgar, obscene)
6. Insult (offensive, disparaging, contemptuous)
7. Slang (slang)
8. Style, functional variety or register (informal, colloquial, literary, poetic, humorous)
9. Status or cultural label (nonstandard, substandard, illiterate).

(Landau 175)

These are the common kinds of usage information that go into general informative dictionaries. They significantly contribute to understanding the pragmatics of language and are therefore integral to dictionaries. As Hartmann's distinctions suggest, usage information provides the necessary backup for organizing one's language in the way it should be in a given communicative context.

Looked at from this perspective, the usage notes of the *Tamil Lexicon* appear totally unsatisfactory from the point of view of the language user and from the lexicographical standpoint. Bluntly stated, it is a general dictionary sans usage notes. Unsystematic and inconsistent use of certain field labels, and arbitrary and untested use of certain labels of register and function are all that we have in the *Lexicon*. A few examples:

அகநிலை (Music) (10)
அகநிலைக்கொச்சகம் (Prosody) (10)
அவ்வியாப்தி (Logic) (150)
ஆன்ம சுத்தி (Saiva) (260)
இரகசியப்போலீசு (Modern usage) (304)

இருதிணை (Grammar) (329)
கடைக்குட்டி (Colloquial usage) (677)
கண்காணியார் (Christian) (684)
கட்டலேற்றுதல் (Local usage) (720)
காரணமாலை (Rhetoric) (883)

Even in this truncated representation of usage information, we come across several instances of inconsistency and inaccuracy. Examples:

தோழி	(Erotics) (2115) [But *தலைவி* has the label *Akapporuḷ* and *தலைவன்* has no usage label (1788).]
தொன்மை	(Grammar) (2104) [**தோல்**, another related concept, is labelled as prosody (2113).]
தானெடுத்து மொழிதல்	(Grammar) (1862). [Another related device **தொகுத்த மொழியின் வகுத்தன கோடல்** has no designation. Again, these are concepts of poetics and grammar.]
துணிவிரோதம்	(Logic) (1964). [The very next entry **துணிவிந்தரம்** which also belongs to Logic has no designation.]
தொழில்மொழி	(Grammar) (2101). [But **தொழிற்பெயர்** has no register label.]
தூங்கலோசை	(Prosody) (2012). [But **துள்ளலோசை** has no label and **பிரிந்திசைத்தூங்கல்** is labelled poetics.]

Such is the way usage information is given in the *Lexicon*. Besides, a large number of grammatical terms have no usage labels.

Deficiencies in Structure and Organization

This category of deficiencies mainly relates to editorial inadequacies which arise from the non-application of the ruling lexicographical principles and conventions. Absence of planned, hierarchical editorial scrutiny has also imposed certain other classes of limitations. These inadequacies may be examined under the following heads:

a. Variant or corrupt forms of a word are not only treated independently without reference to one another, but are assigned varying significations.
b. Cross-references of different kinds are not only not differentiated, but are used inaccurately while correlating the words/senses being cross-referenced.
c. Inconsistency marks the ordering of homonyms of a lexeme in several instances.
d. There are a number of unlexicographic words – words that do not merit the status of headword entries.
e. Inaccuracies have crept in the use of superscriptions in a number of homonyms.
f. Alphabetical order is not followed in a few instances.
g. Incorrect and imprecise use of punctuation characterizes an extremely large number of entries.
h. Interspace between words in Tamil is unsystematic and inconsistent.
i. There are several instances of misspelling.

a. Variant lexical forms treated as independent entries:

கசர்^{2} — < Urdu *kasar*

surplus, balance, profit, or loss on the exchange of coins, excess. (641)

கஸர் — < Urdu *khasr*

difference between the nominal chit amount and the actual amount bid for. (840)

[It is not clear whether these two terms are variants or different words.]

காரணக்குறி — காரணப்பெயர் noun conveying the etymological sense. (882)

காரணப்பெயர்	ஒரு காரணம்பற்றி வழங்கும் பெயர் derivative name. (883)
	[An average user might find it difficult to see whether these two entries convey the same thing or different things. Exemplification might have helped one understand it to some extent.]
சாத்துவிகம்	absolute goodness or virtue. See ***சத்துவகுணம்***. (1362)
	[In ***சத்துவகுணம்***, the meaning is goodness or virtue. (1253)
	There is a significant difference. 'Absolute goodness' and 'goodness' are not the same.]
நக்கம்	< *nagna.* அம்மணம் nakedness.
நக்கணம்	< *nagna.* அம்மணம் nakedness.
	[Both are treated as independent entries (2121, 2122).]
நட்டவர்	நண்பர் friends.
நட்டார்	உற்றார் friends, relations. (2136)
	[The additional sense of 'relations' in the second entry is not supported by any literary references. The two terms must be variants.]
நாற்றங்கால் and	Both denoting the same meaning (seedbed) are treated as
நாற்றுப்பாத்தி	independent entries (2235, 2236).
	Similar problems we come across in a large number of entries, such as:
பெயரடித்தல்	**பேரடித்தல்** (2864, 2899)
அகக்காழ்	**அகங்காழ்** (7)
தோண்மாற்றுதல்	**தோள்மாற்றுதல்** (2108, 2114)
மசானம்	**மயானம்** (3005, 3074)
நிட்காமியம்	**நிஷ்காமியம்** (2245)
நிசார்	**நிஜார்** (2292)
பல்லுக்குச்சி	**பற்குச்சி** (2531)
பல்லுக்காட்டு	**பற்காட்டு** (2531)
பல்லுக்குத்தி	**பற்குத்தி** (2531)
வீராப்பு	**வீறாப்பு** (3760, 3762)
துடை	**தொடை** (1960, 2090)

வெண்கரு	**வெள்ளைக்கரு** (3775, 3798)
நிரையம்	**நிரயம்** (2265)
எந்திரவாவி	**யந்திரவாவி** (526, 3393)
வினோதன்	**விநோதன்** (3678)
சிம்மா	**செம்மா** (1424)
சயித்தியம்	**சைத்தியம்** (1642)
சவுமியம்	**செளமியம்** (1339)
ஆச்சிரமம்	**ஆசிரமம்** (208)
நிலவரம்	**நிலைவரம்** (2277)
செருகு	**சொருகு** (1606-1653)
அடைக்கலக்குருவி	**அடைக்கலங்குருவி** (55)
ஆட்டுக்கல்	**ஆட்டுரல்** (217)

And several others. Not only are they treated as independent entries, but in many cases, they have different terminologies, and what is more, one of the variants is given additional meanings as in **விநோதன் - வினோதன், பல்லுக்காட்டு — பற்காட்டு, சவுமியம் - செளமியம், ஆச்சிரமம் - ஆசிரமம், நிலவரம் - நிலைவரம்.**

நிந்தனை and **நிந்தை** — are treated as independent entries, with different terminology in their definitions. (2251)

பண்பாகுபெயர் — பண்புப்பெயர் பண்பிக்கு ஆகிவருவது. (தொல். சொல். 115) (2454)

[Elsewhere, we have **பண்புகொள்பெயர்**, which is the same as **பண்பாகுபெயர்** (தொல்.சொல். 115). And yet, the definition is put in a different terminology: பண்பியைக் குறிக்கும் பெயர். (2455)]

பான்மாறு-தல் — 1 பால்குடி மறத்தல் to be weaned. 2 வருந்துதல் to worry oneself. 3 சோம்பலாயிருத்தல் to be lazy. (2642)

[The variant ***பால்மாறு*** is treated fully, without reference to ***பான்மாறு***. What is more, it is treated as a homonym, with two additional meanings (2627), that too without any literary authority.]

பெயர்டாப்பு — பொருளட்டவணை list, catalogue. (2863) Again there is

பேர்டாப்பு — பேரின் அட்டவணை index of names. (2898)

[An average user of the *Lexicon* will be confused as to whether these two are variants or not. So is the case with several other variants like ***பெயர்த்தி*** and ***பேர்த்தி*** (2863, 2898), ***பொழுதுபோக்கு*** and ***போதுபோக்கு*** (2941, 2965). In the case of the latter pair, we encounter an additional difficulty. While ***பொழுதுபோக்கு*** (v) has two meanings, ***போதுபோக்கு*** has a single meaning.]

போகமகள் 1 இன்பநுகர்ச்சிக்குரிய பெண் woman considered as an object of enjoyment. 2 மனைவி wife. 3 See ***போகஸ்திரீ***.

போகஸ்திரீ 1 வைப்பாட்டி concubine. 2 தேவலோகத்துக் கணிகை courtesan of Svarga. 3 கணிகை courtesan. (2958)

[While throughout *பெண்* is treated as a synonym of ஸ்திரீ, it is not clear how *போகமகள்* could mean 'woman considered as an object of enjoyment', while *போகஸ்திரீ* does not. It seems contrary to usage that *போகஸ்திரீ* has only extended senses.

Such examples indicate that there had been no extensive research and no comprehensive examination of literary authorities with regard to the semantic behaviour of the lexicon.]

முரி[1] and **முறி**[2] (3278) [We have முறி[1] and முறி[2] with certain identical meanings (3296). It has not been indicated whether one is the variant of other, and where they coalesce and where they diverge.]

வர்க்கம்[1] 1 See **வருக்கம்** 1. 2 ஒத்தபொருள்களின் கூட்டம் group of similar things. 3 (Math) குறிப்பிட்ட எண்ணை அதே எண்ணாற் பெருக்கிவரும் தொகை square of a number. 4 devil. 5 See **வருக்கம்** 2, 4, 5, 7, 8, 9. (3504)

[Under ***வருக்கம்*** we have 1 இனம் class, kind. 2 வம்சம் lineage. 3 தொகுதி group of similar things. 4 அத்தியாயம் chapter. 5 சமமாகிய ஈரெண்ணின் பெருக்கம் square as of a given number . . . (3518)

It has not been indicated whether ***வர்க்கம்*** and **வருக்கம்** are variant forms of the root *varga*. That certain meanings are repeated, and certain others

are referred from one to another are unlexicograhic in character, and a source of confusion to the user.]

வல்லபன்[1] and

வல்லபன்[2] (3527) [Both are shown to draw on *vallabha.* Again **வல்லவன்**[1] and **வல்லவன்**[2] have the same root (3527, 3528). And yet, their being variants is not only not indicated, but we have the same meanings recorded under both the pairs.]

Apart from words of this kind, we have a forbiddingly large number of non-native words treated alongside the nativized forms. Examples:

அசாக்கிரதை	-	*அஜாக்கிரதை*
அட்டகம்	-	*அஷ்டகம்*
அட்டதிக்கயம்	-	*அஷ்டதிக்கஜம்*
அட்டதிக்குப்பாலகர்	-	*அஷ்டதிக்குப்பாலகர்*
சட்டி	-	*சஷ்டி*
பாசை	-	*பாஷை*

b. Cross-referencing deficiencies

The cross-referencing device is used in dictionaries for various purposes viz.

1. To indicate that the meaning of the item at which cross-reference occurs is the same as that of the item referred to
2. To indicate that further information can be found at the item referred to
3. To indicate an item related or relevant to the one being consulted
4. To indicate that the information sought will be found at the item referred to.

We use different kinds of symbols, or verbal indications such as 'see', 'see also', etc. for these references. There are also *cf. opp.,* etc. cross-references used in dictionaries.

The *Lexicon* has two kinds of cross-reference. For both of them, it uses the same verbal sign 'see' without any differentiation. Examples:

தூக்குப்போடு See ***தூக்கிலிடு*** (2011)

தாறுபுட்பம் Heart-leaved moon-seed. See ***சிந்தில்*** (2026).

At another level, cross-referencing is used to refer to variant/corrupt form of the word referred to in certain instances.

It is at a third level of cross-referencing that the user of the *Lexicon* is put to much strain. In some cases, the word referred to will not be there at all. In another case, the word referred to will have additional significations unrelated to that of the word that it refers to. In yet another kind, there would be incompatibility of part of speech between the two. Etc. Examples:

கொம்புச்சுழி	See **சுழி** (1154) [Under **சுழி** , there are 13 meanings]
சங்கற்பஞானம்	See **திரிபுடிஞானம்** (1224) [No entry on **திரிபுடிஞானம்**]
சுந்தரப்பொடி	See **சிந்துரப்பொடி** (1515) [There is no entry on **சிந்துரப்பொடி**]
தன்மேம்பாட்டுரை	**தற்புகழ்ச்சியணி** (1811) [No entry on **தற்புகழ்ச்சியணி**]
துறம்	See **துறவு** (2004) [There are two homonyms of **துறவு**, and both are nouns. (2004) One comes across similar problems with respect to *அரிசி* 1 தண்டுலம் (125), **வாள்வலம்** - வாள்வீரம் (3623), and **பூலதை** 1 பூநாகம் (2849)]
தெண்டம	See **தண்டம்** (2029) [**தண்டம்** has twenty senses (1732), while **தெண்டம்** has only one citation. How will the two be taken as variants?]
தெத்து^{1}-தல்	See **தெற்று** (2030) [**தெற்று** has 16 senses, while **தெத்து** has only one citation]
நசநசவெனல்	See **நசுபிசெனல்** (2131) [In **நசுபிசெனல்**, we are referred to yet another entry **நசுநசெனல்** Such double cross-references, which are considerable in number in the *Lexicon* do not make for a user-friendly device. **நிட்காமியம்** → **நிஷ்காமியகருமம்** → **நிட்காமிய கருமம்** (2245) is another such entry.]

நாதி[2]	2 cf. *nātha* (2215) [There is no entry on *nātha*]
நாழிகை	3 See **நாடா** (2231) [**நாடா** has three senses (2209). It has not been explicitly stated whether all the three senses can go with ***நாழிகை*** 3.]
நிந்தனை	**தூஷணை** (2251) [There is no headword **தூஷணை**. There is, however, **தூஷணன்**, but its meaning is நிந்தை. It has not been stated whether **நிந்தனை** and **நிந்தை** are variants.]
நிட்சி	See **நிட்டம்**
நிட்சிமை	See **நிட்டம்** (2295) [**நிட்டம்** has two homonyms with two senses each. Which to take?]
பரத்தைமை	**தூர்த்தத்தனம்** adultery, concubinage. (2495) [There is no headword **தூர்த்தத்தனம்**. There are **தூர்த்தம்** and **தூர்த்தன்** under which we have three meanings each.]
பாசு[2]	tie, worldly attachment. See **பாசம்**[2] 6. (2587) [But **பாசம்**[2] 6 is அன்பு love. It is **பாசம்** 7 where we have the meaning of 'attachment'. (2584). Such things, which are distressingly large in number, are a great strain upon the user.]
பாடலம்[1]	n. 6 See **பாதிரி**. (2592) [But there are two homonyms **பாதிரி**[1] and **பாதிரி**[2], both of which are nouns. (2608)]
பாடை[2]	n. 1 See **பாஷை**. (2596) [*பாஷை* has three senses, viz. 1 மொழி language. 2 குழூஉக்குறி secret language. 3 சபதம் vow. Does *பாடை*[2] *1* denote all the three?]
பாய்த்து[2]	n. See **பாய்ச்சல்**[3]..(2614) [There is no entry **பாய்ச்சல்**[3]. It must then be ***பாய்ச்சல்.*** 3 meaning எழுச்சி springing forth. (2613)]
பிட்டம்[1]	See **பிருட்டம்**. (2651) [There are two homonyms **பிருட்டம்**[1] and **பிருட்டம்**[2].]

பின்னை[1] n. 1. See **பின்**[2] *4.* (2729)

[While **பின்னை** has the meanings of younger sister and younger brother, **பின்** denotes only younger brother.

For the noun meaning of **பின்னை**[1], there is the "See" reference to **பின்**[2].

But, for the adverb meaning, both **பின்** and **பின்னை** are independently treated (2723) even though the meaning is the same.]

புட்கலம்[1] 3 See **புட்கலாவருத்தம்**. (2747)

[**புட்கலாவருத்தம்** is described as மேகநாயகம் நான்கனுள் ஒன்று (2748). But there is no entry *மேகநாயகம்.*]

முக்தன் See **முத்தன்.** (3221)

[But there are two homonymous entries **முத்தன்**[1] and **முத்தன்**[2] with six and two meanings respectively. (3252) It is not made explicit whether **முக்தன்** is the variant of one of them or both.]

முரற்கை 2 See **முரற்சி** 2. (3277)

[But there are two entries **முரற்சி**[1] and **முரற்சி**[2]. Again, **முரற்சி**[2] begins with the third meaning (3277). It is not known what the other two meanings are.]

மெல்லணை 1 See **மெத்தை.** (3341)

[There are three homonyms **மெத்தை**[1], **மெத்தை**[2] and **மெத்தை**[3] (3335-36). Surely, **மெல்லணை** does not mean all the seven things the three homonyms designate.]

வரட்டு[2] n. See **வறட்டு.** (3507)

[There is no entry for **வறட்டு** noun. (3559)]

விகற்பவுணர்வு See **சவிற்பக்காட்சி.** (3634)

[There is no entry **சவிற்பக்காட்சி**. It must then be **சவிகற்பக்காட்சி** which has an entry on page 1337.]

c. Inconsistency in the ordering of homonyms

The *Lexicon* uses two classes of homonyms, viz., (i) homonyms of diverse origins, and (ii) grammatical homonyms. While the former poses no problems, in the case of grammatical homonyms, the *Lexicon* follows no consistent principle in their ordering as headwords. In one instance, the verb

precedes the noun; in another instance, it follows the noun. In one instance, the adjective precedes the particle; in another, it follows the particle, etc. Examples:

அ^{1} n (sic)	**முழவு**^{1} n.	**யா**^{2} int. pron.
அ^{2} n	**முழவு**^{2} v.	**யா**^{3} n.
அ^{3} part.		**யா**^{4} v.
அ^{4} part.	**முழு**^{1} adj.	
அ^{5} n.	**முழு**^{2} v.	
	முனி^{1} v.	
ஆர்^{1} v.	**முனி**^{2} n.	
ஆர்^{2} v.		
ஆர்^{3} part.	**மை**^{2} n.	
ஆர்^{4} pron.	**மை**^{3} part.	
ஆர்^{5} n.	**மை**^{4} v.	
ஆர்^{6} n.		
ஆர்^{7} n.		
. . .		
ஆர்^{10} adj.		

d. Unlexicographic words

There are two classes of unlexicographic words in the *Lexicon*: (i) The non-Tamil word occurring as headword entry alongside and in addition to its Tamilized form, (ii) compounds and phrases that have no new or specialized signification, but that are included as main entries. The first kind has already been discussed under the head "variant forms". According to the "Plan of the Lexicon", the compound words admitted as entry articles are "those that have acquired new or specialized meanings" (liv). And yet, we come across an extremely large number of self-explanatory compounds and phrases occurring as headwords: Examples:

அவ்வயிறு - அழகிய வயிறு
அவ்வாய் - அழகிய வாய்
அவ்விதழ் - அழகிய இதழ் (149)
நேற்றைய தினம் (2361)
[நேற்றைய can be a headword, for it denotes two things, viz. 1 yesterday. 2 of the past.]
பருத்தி நூல்

பருத்திக்காடு
பருத்திக்கெல்லை
பருத்திப்பிஞ்சு (2521)
மூளைப்பிதுக்கம் மூளைபிதுங்கிவிடுகை (3333)
பிரியநாயகி (2703)
பெருமழை (2881)

சூரத்துக் கடுக்காய்
சூரத்துக்காவி . . . from Surat (1566)
சூரத்துக்கெண்டை
சூரத்துமுத்து
முற்றுணர்வு
முற்றுமுணர்தல் (3295)

e. Inaccuracies in the superscriptions of homonyms

The superscript numbers on the homonyms are missing in several instances posing problems of cross-referencing, among other difficulties. Examples:

உளை	***தானவர்***
***உளை*[2]**	***தானவர்*[2]**
***சிக்கை*[1]**	***துரிசி*[1]**
(no homonym)	(no homonym)
***சிந்தல்*[1]**	***தேமா*[1]**
(no homonym)	(no homonym)
***சுவல்*[1]**	***மீ*[1]**
(no homonym)	**மீ**
***தோழ்*[1]**	***மேலிடு*[1]**
(no homonym)	(no homonym)
***நிராகாரம்*[2]**	***யவை*[1]**
***நிராகாரம்*[3]**	(no homonym)
***நோன்*[1]**	***வானம்பாடி*[1]**
(no homonym)	(no homonym)
***படைக்கலம்*[2]**	***விட்டிசை***
***பாகவன்*[1]**	***விட்டிசை***
(no homonym)	(no superscription)
***புஞ்சம்*[1]**	
(no homonym)	

புலா[1]
(no homonym)
மிச்சம்[1]
மிச்சம்

f. Breach in the alphabetical order

இழிவு சிறப்பும்மை	எங்கள்
இழிப்பு	எங்களும்
உடகளு	ஏக்கழுத்தம்
உடகளம	ஏக்கழுத்து
உடகளி	ஏக்கர்
எதிர்குதிர்	ஏக்கரா
எதிர்க்கெடு	சுணைகெட்டவன்
	சுணைக்கேடன்
	சுணைக்கோரை

g. Errors in punctuation

In a dictionary, punctuation is as much important a feature as are grammar and usage notes. The lexicographer cannot afford to overlook or undermine the significance of punctuations. For a coma or a semicolon tells the reader the extent of proximity or remoteness of a synonym in the definition; hyphenation may indicate the status of a compound word; single/double quotation marks may point to an aspect of usage information. Absence of punctuation mark may impede the comprehension of a long definition; it may blur the distinction between sense units; etc. Errors in punctuation are, therefore, a user-unfriendly lexicographic feature. There are in the *Lexicon* a conspicuously large number of errors relating to punctuation. Examples:

1. The following terms must be written as single words:

Safe-guard (840)	touch-stone (2289)
grass-hopper (1200)	note book (2372)
small pox (1017)	cow stall (2399)
horse-whip (1585)	out-spoken (2422)
three-fold (1895)	boat-man (2430)
meno-pause (1938)	gold-smiths (2432)
king-fisher (2169)	bed-sore (2441)

over-lordship (2204)
grave-yard (1592)
bare-faced (2802)
back-yard (2811, 2807)
birth-day (2881)
rain-bow (3628)
fire-wood (2716)
rain-fall (2724)
body-guard (2805)
earth-worm (2849)
die-hard (3531)
['die-hard' means reactionary which the touch-stone (2289) headword வல்லுயிர் does not mean.]

2. The following terms must be written as two words:
   bluish-green (1710)
   carry-out (3544)
   straw-stack (3853)
3. Indiscriminate use of comas and semicolons in the synonyms of a definition:
   servant, slave (2705)
   rivals; equals (2778)
   height, elevation, eminence (2777)
   statute, ordinance, law, sacred law (1771)
   nature; inherent qualities; characteristics; instinct (1771)
   multitude, herd, flock, swarm (1273)
   to be troubled; to be afflicted (1379)
   to be ruined; to perish (1379)
   eminence; greatness (1407)
   running, flowing (1611)
   to excel, surpass; to become satiated; to be saturated (3236)

4. life's chief support the staff of life (1489)
   [There must be a coma after 'support'.]
5. to long for desire (903)
   [It must be 'to long for; to desire'.]
6. will – o' – the wisp (3221)
   will o' the wisp (3230)
   [Hyphen is needed as in the first.]

h. Inconsistency in the spacing of words in a text

A dictionary, whatever is its scope, objective or orientation, is universally taken to be the norm, the standard, in matters of language use. It is inconceivable that a dictionary pays no regard to so fundamental a thing as the word division. The *Lexicon* is almost chaotic in this regard. Examples:

1 அறியாமை புலப்படுதல் (27)
[In the very next entry, it is அறியாமைபெருகுதல்]
2 ஒருகணிதநூல் (778)
3 கலங்கனீர் (785)
4 அழகியவயிறு
அழகிய இடம் (149)
5 உன் உத்தியார்? (410)
[உத்தி = துணைவன்]
6 இயல்முதலியவற்றை
கலியாணமுதலியவற்றில் (623)
[But on p.3264 நாற்காலி முதலியவற்றின்]
7 ஒருசொல் (3154)
[On the same page, there is ஒரு சொல்.]
8 மங்கலவாழ்த்து (2999)
[On page 3001, it is மங்கல வாழ்த்து.]
9 மருந்துசெய்யுமுறை (1610)
10 தமிழிலக்கியப்பகுதி (2208)
11 நாடகவிலக்கணத்தைக்கூறும் (2208)
12 சிறுதோற்பையில்அடக்கஞ்செய்து (2209)
13 மேற்பாகத்த தோர் உறுப்பு (2210)
14 தலைவனுடன்கூட்டமுண்மையை (2212)
15 புல் வகை (2213)
[On page 1463 காராமணிவகை, சம்பாநெல்வகை.]
16 சிறுகொடை (1463)
[On the same page, we have சிறு குதிரை]
17 அறம்பொருளின்பங்கள் (1895)
18 இடர்ப்பட்டுப்பொருள் கொள்ளுதல் (3536)
19 கொல்லையினெல்லைவரையுள்ள (3616)
20 அவனைப்பழித்துப் பாடுதல் (3769)

i. Misspelling, typographical errors, etc

The "Addenda et Corrigenda" apart, we have several typographical errors, and instances of misspelling in the *Lexicon*, Examples:

1. destin (108)
   [destiny]
2. irresistably (357)
   [irresistibly]
3. dependent (459)
   [dependant]
4. கட்டினும் கிழங்கினும் (651)
   [கட்டினும் கழங்கினும்]
5. சமக்கர்ரம் (1288)
   [சமக்காரம்]
6. சுழயம் (1546)
   [சுழியம்]
7. சேர்பபு (1635)
   [சேர்ப்பு]
8. செலலன் (1609)
   [செல்லன்]
9. ஞானறு (1686)
   [ஞான்று]
10. ஞானச சுடர் (1686)
    [ஞானச்சுடர்]
11. திருவுளமபற்று (1920)
    [திருவுளம்பற்று]
12. நுவலுழித்தோற்றம் (2323)
    [நுவல்வழித்தோற்றம்]
13. பரவ்ணிக்கேள்வி (2503)
    [பலவணிக்கேள்வி]
14. proportionat (1707)
    [proportionate]
15. பணபட்டவன் (2454)
    [பண்பட்டவன்]
16. பஞ்சாய்ப்பறதது (2414)
    [பஞ்சாய்ப்பறத்து]

17. பணணவி (2452)
    [பண்ணவி]
18. நாடுநல் (2480)
    [நெடுநல்]
19. பப்ப்ரர் (2483)
    [பப்பரர்]
20. peom (2333)
    [poem]
21. ந்ாவை (2231)
    [நாவை]
22. தெடட (2208)
    [தெட்ட]
23. reiinquish (2003)
    [relinquish]
24. புதைவணம் (2767)
    [புதைவாணம்]
25. கேட்டவொழுக்கமுடைய (2856)
    [கெட்டவொழுக்கமுடைய]
26. பொதையன் (2919)
    [பொத்தையன்]
27. பொரவண்ணான் (2919)
    [பொதரவண்ணான்]
28. பெதரையன் (2919)
    [பொதரையன்]
29. eephantiasis (2919)
    [elephantiasis]

30. பெதி[1] (2919)
    [பொதி]
31. tout woman (2919)
    [stout woman]
32. nder (2920)
    [under]
33. மபபுமநதாரம் (3071)
    [மப்புமந்தாரம்]

34. மயககநதாதி (3071)
[மயக்கந்தாதி]
35. ministrels (3143)
[minstrels]
36. . . . by a pirit (3096)
[by a spirit]
37. புண்ணிய சாத்தம் (2754)
[புண்ணிய சாந்தம்]
38. vigilence (2883)
[vigilance]
39. inadvance (3305)
[in advance]
40. drousiness (3251)
['drowsiness' in the next article]

Suggestions for Revision and Remaking

Apart from the liabilities and limitations described so far, the *Tamil Lexicon* remains incommensurate with the burgeoning needs of the New Era learners. Compiled in an old world intellectual atmosphere, with most of its vocabularies collected in the first two decades of the twentieth century, the lexical corpus of the *Lexicon* stands demonstrably inadequate for the current needs of communication, scholarly discourses and literary expression. For the era of knowledge and the era of information, which the past seven decades have been, have brought about momentous and extensive developments and changes in varied spheres of knowledge and communication, which are inevitably reflected in the lexicon of the language. Of equal importance is the increasing interaction among peoples, nations and cultures, thanks to the information revolution being witnessed today. Yesterday's visionary and metaphorical reality of a global village is becoming a material reality accomplished by the might of the human mind. The scientist-poet Kulothungan beautifully captures this emerging reality:

> The barriers of hills and oceans have disappeared
> The earth and sky have become neighbours
> Distance is dead
> We're all here to pay our last homage. (*72*)

Naturally, communicative modes and structures witness new orientations and modifications as they keep pace with this reality, which obviously need to be integrated into the *Tamil Lexicon*. Besides, the manually and unsystematically collected corpus of the *Lexicon* remains unrepresentative of the massive body of poetical literature, grammar, commentaries and prose fiction produced in the Tamil language over the past twenty centuries.

The revision and updating of the *Lexicon*, on which the University of Madras cannot afford to procrastinate any further, must also take the following into account:

1. The sprawling body of poetry, literary prose and prose fiction produced in Tamil under the influence of the West, which has thrown up a whole new breed of lexicon, has not been adequately accounted for in the treatment of the *Lexicon* word corpus.

2. The fictional works of the post-Independence era as much as the contemporary poetry contain a huge wealth of new world diction, without which the *Lexicon* wears a picture of incompleteness and partiality.
3. The prolific and multidimensional corpus of folk literature in Tamil, as also the linguistic manifestations of other folk arts, has not been examined for the *Lexicon* word collection – a pronounced deficiency which is crying for reparation.
4. The sociocultural mores of rural Tamilnadu, its beliefs and superstitions, occupations and crafts have been captured in the *Lexicon* extremely inadequately.
5. Representation of language varieties – national, regional and social – has been skeletal in content, and their treatment lexicographically faulty.
6. There is a pronounced inadequacy in the representation of auxiliary verbs in Tamil. The different classes of auxiliaries that indicate tense, mood, aspect, etc., have received a totally emaciated treatment in the *Lexicon.*
7. There has been a scanty and an impoverished picture of the lexicon of the modern sciences.
8. Extreme conservatism marks the treatment of human sex and the delicate realities of human life.
9. Scientific spirit and empirical orientation are hardly evident in the treatment of phenomena in nature and human life.
10. The revision of the *Lexicon* requires, as a prerequisite, the formulation of an appropriate methodology by which to integrate the monolingual historical lexicography and the bilingual bidirectional lexicography.
11. The revision of the *Lexicon* must necessarily be a dynamic response to the advances of the day in the fields of linguistics and lexicography. Theoretically, it must be informed by an integrated knowledge of computational linguistics, computational lexicography and corpus linguistics. In practice, it must exploit the advantages thrown open by computer technology. Writes Sidney I. Landau:

   It is inconceivable that any major dictionary could be undertaken today without planning to store the material in a computer. Computers are now well established in many aspects of dictionary making, especially in the use of coded material to provide access to particular elements within the file, such as all terms dealing with a subject or all etymologies. Computer use has progressed well beyond this stage, however, to include word list preparation; the acquisition and arrangement of citation files; the checking of conformity to style of various features (as of formal punctuation within definitions), and sometimes their correction if in error; the generation by

> computer of certain editorial elements, such as cross-reference entries; and even the creation of entirely new dictionaries, thesauruses, and other language reference works from elaborately encoded databases. (272-73)

And, computer technology has a specific relevance to the revision of the *Tamil Lexicon.* The revision must be in the direction of remaking it on historical principles, which is a compulsive, long-felt need for Tamil, an ancient and yet a vibrantly alive classical tongue with a highly cultivated and proliferous literary and linguistic tradition spanning over more than two thousand years. Computer-aided lexicography can be of many-sided help for this task to be accomplished.

EVALUATION OF CRE-A'S DICTIONARY OF CONTEMPORARY TAMIL

Significance of Cre-A's Dictionary

The milieu and the moment

Cre-A's Dictionary of Contemporary Tamil (Tamil – Tamil - English) is an obvious choice for an academic evaluation.

The *Tamil Lexicon* of the University of Madras represents the first comprehensive and systematic institutional attempt of the twentieth century to compile a dictionary for the Tamil language in consonance with the ruling principles and practice of lexicography of the day. Looked at from the point of view of the present-day advances in linguistics and lexicography and the current needs of comprehension and expression, this momentous wordbook, as has been demonstrated in the foregoing critique, does suffer from limitations and inadequacies, some of them being of serious consequences. And yet, it keeps commanding an authority and credibility unmatched by any other work of modern scholarship written in the Tamil language. Its power and sway, especially over graduate users and researchers in humanities, has remained unshaken over the last six decades and more. It has also been the singularly most important source of dictionaries and academic glossaries made in the language after its publication.

The post-*Lexicon* decades of the previous century witnessed the compilation of a number of dictionaries, both monolingual and bilingual, for Tamil by private publishing houses. They are for the most part pale, spurious imitations of the *Tamil Lexicon*, uninformed by current linguistic and lexicographic advances. Whatever popularity and patronage these works enjoy is due to the ever-widening demand for wordbooks in these days of growing literacy and knowledge explosion. Their reception can also be ascribed to the fact that they are single volume works coming home for ease of handling and ready reference while the *Tamil Lexicon* comprises seven large volumes with densely packed lexical and non-lexical information much of which beyond the needs of general dictionary users.

There thus existed a real void, a kind of inertia in the sphere of lexicography in Tamil, engendering a smouldering yearning amongst the serious learners and teachers and the informed literate sections of the society for a first-class dictionary of the Tamil language that addresses the new age communicative realities as well as caters to the normative – descriptive requirements of language use. This situation persisted for a considerable length of time. The universities and other institutions of advanced learning, which should be wombs and facilitators of

lexicographic activity, remained apparently unconcerned about so vital an area of scholarship as researching into and constantly updating the facts of language use.

It is at this juncture that Cre-A's *Dictionary* made its appearance in the year 1992, edited by Dr P. R. Subramanian, an academic of standing, under the chairmanship of Dr E. Annamalai, Director, Central Institute of Indian Languges, Mysore, assisted by a team comprising university teachers and scholars. Its Expert Committee is composed of wellknown university professors of linguistics and Tamil. The subject experts and special consultants have been drawn from eminent scholars in the respective disciplines. The blurb of the *Dictionary* and the front matter claim that it is a standard, normative dictionary compiled using corpus-based methods and in adherence to the current principles of the science of lexicography. All these features leave one in no doubt as to its academic character and credibility. It should be no surprise that the reader privileges this work as a serious, authentic and usable text of lexical reference for Tamil. That this project had been financially supported by the Ford Foundation and the Ministry of Human Resource Development, Government of India, reinforces its claim as one of scholarly seriousness and worth. That it has witnessed several reprints over a relatively short span of time adds to its widespread recognition by the general dictionary user.

Surely then, this *Dictionary* warrants critical attention and scrutiny from the academic community. It needs to be subjected to an indepth academic criticism in relation to its character as a synchronic standard-descriptive dictionary of contemporary Tamil, its structure and methodology, and its authenticity and usableness. Except a general seven page overview of it by Gregory James in his *A History of Tamil Dictionaries,* a brief notice by Dr M. Shanmugam Pillai in the *Journal of the Institute of Asian Studies*, and a couple of popular press reviews which are largely uncritical recitations of the publisher's claims, Cre-A's *Dictionary* has not been studied in terms of its total average performance. The present evaluation is an attempt in that direction using the tools and criteria of dictionary criticism.

Robert L. Chapman, an experienced lexicographer, has some valuable suggestions to a dictionary critic: (i) use of random sampling of the text from A to Z, (ii) scrutiny in terms of accuracy, completeness, clearness, simplicity and modernity, (iii) checking the substitutability of the definitions, (iv) seeing if every word used in the definition is itself defined in the dictionary, and (v) checking the referential integrity of the text (qtd. in Landau 308). Besides these criteria, this evaluation seeks to examine Cre-A's *Dictionary* in terms of its methodological adequacy and consistency, its bilingual character, the nature and extent of the contribution made by the subject experts and special consultants, and the sustainability of the editorial claims vis-a-vis the text material. The evaluation

also includes certain proposals and recommendations for improving the *Dictionary*.

The critique seeks to steer clear of the pitfalls of general dictionary criticism.The evaluator has been conscious of the fact that "There is so much substance to a dictionary that opportunities for error and omission are legion, and the challenge of criticism is not the discovery of faults but the distillation of a basis for discriminating large faults from small ones" (Landau 310); nor is this study a case of 'the faultfinder will find faults even in paradise' with an intent to find grounds to justify the tendency to find faults, letting particular merits pass unnoticed in the process. This criticism is principally concerned with the aspects of the *Dictionary* that undermine and impair its utility to the user, that affect its normative, pedagogical validity and usefulness and that have implications for its authenticity and dependability as a lexical guide to the Tamil language.

Perspective and aims of the Dictionary

Cre-A's *Dictionary of Contemporary Tamil* is, in essence, a lexicographic response to the dynamism and vicissitudes of the linguistic idiom of the Tamil language in the culturally and technologically charged milieu of the twentieth century.

In the context of the lexicographical practice in Tamil today, Cre-A's wordbook is a dictionary with a difference in several ways. It is the first synchronic, academic or standard-descriptive type of dictionary in Tamil seeking to address the communicative needs and demands engendered by the far-reaching, many-sided changes witnessed by the Tamil speech community especially during the second half of the twentieth century. The defining moments of these changes, as perceptively recorded in the "Introduction" to the *Dictionary*, include:

- Drawing in the fruits of global intellectual advances through the medium of English
- Specifically regional literary experiences coming to bear on standard Tamil
- Adaptation to the demands of a newly emerging social order
- Nurturing tradition and sustaining its unbroken continuity, and
- The twin pursuits of simplifying and purifying the language.

Contemporary Tamil is what constitutes a dynamic response to and a reflection of these currents and cross-currents. The stated object of this *Dictionary* is to define and describe the dimensions of this language (xvii).

Insofar as the year 1956, when Tamil was declared the lingua franca and the official language of the State, marks a watershed in the linguistic consciousness of the Tamils, the prose writings written during the post-1956

period have been taken as the data for this *Dictionary*. They include different types of modern Tamil texts: fictional literature, newspapers, popular magazines, academic textbooks, official publications, radio and television news reports, etc. The "Introduction" informs us that the computerized data of the above sources run into 40,000 standard printed pages, from which were extracted more than 1,50,000 phrases and sentences. This mass of data was analysed to yield 15,875 words and phrases which constitute the corpus of lexicon being treated as headwords in this *Dictionary* (xvii - xviii).

Cre-A's *Dictionary* is a record of modern written Tamil, which according to its prefatory, is the standard common denominator universally shared by its speech community. The principal features of this language, as it becomes the corpus of Cre-A's *Dictionary*, are the following:

> It steers clear of extreme colloquialism at one end and singularly erudite variety at the other.
>
> It includes words that move towards common currency, as well as those that move away from it; this is with a view to recording the changing patterns of contemporary Tamil.
>
> It incorporates those of the colloquial terms that approximate to the standard of written language.
>
> It covers those of the regional dialectal forms that transcend their boundaries and are intelligible in other regions.
>
> It embodies those of the words of English origin that have acquired a changed form or signification or both in the Tamil language.
>
> It comprises words of certain conventions and customs peculiar to a class of people or region.
>
> It brings in words of dialectal origin that have been adapted into the standard language as a contribution of the given dialect.
>
> In a similar way, it takes in words relating to selected rites and rituals of Hinduism, Islam and Christianity.
>
> It includes 436 words of distinctive Sri Lankan usage but becoming familiar to the mainland of Tamil.
>
> It embraces a considerable number of terms of popular use from the registers of sciences, trade and commence, administration and pastime, etc, that have a close bearing upon the everyday life of the people.
>
> It includes terms of linguistics and grammar on the criterion of their wider communicative currency.

> It comprises selected words from traditional vocations like agriculture and weaving which reflect their adaptation to the new developments in science and technology as well as their traditional moorings. (xviii – xix)

The "Introduction" goes on to claim that it is the first dictionary to delineate the features of contemporary Tamil, and that "What 'contemporary Tamil' is, lexically speaking, is what is in the dictionary . . ." (qtd. from Gregory James 278). That is, the totality of the contemporary idiom of Tamil has been captured in this work (xix).

The purpose of the present study is to evaluate this *Dictionary* in terms of its lexicographical treatment of contemporary Tamil, with a focus on its adequacy, authenticity and utility as a guide to modern Tamil. Obviously, it is necessary to measure the actual facts contained in the text of the *Dictionary* against the claims and assertions made in the "Introduction", as also against the prefatory note by the managing editor.

Assets of the Dictionary

There is hardly any room to dispute the assertion that this is the first synchronic standard-descriptive dictionary in Tamil, that its word corpus is being drawn from the contemporary use and usage, and that it is the first to define and describe current Tamil charged with the value systems of changed expression and experience, for no first-class dictionary informed by the science of lexicography has been compiled for the Tamil language since the publication of the *Tamil Lexicon* in the early decades of the 20th century. It goes to the credit of the Cre-A team that they felt the great void in the lexicographical situation in Tamilnadu, that they realized the need for a dictionary for the language which has been breathing momentous changes, that they have drawn in the living data of the language for their corpus, and that they have rewardingly exploited the corpus-based methods for the making of their dictionary.

The second claim that this *Dictionary* treats the whole of the contemporary idiom (தற்காலத் தமிழில் உள்ள எல்லாச் சொற்களுக்கும் பொருள் வரையறையை இந்த அகராதியில் காணலாம் xix) is at best a visionary statement, an ideal which the text has, as we shall show in the following pages, not fully translated into a reality.

Nevertheless, one needs to entertain no reservation or doubt in acclaiming the excellent work done by the makers of this *Dictionary*. It "deserves the greatest praise from all Tamil dictionary aficionados" (G. F. Xavier Raj, quoted approvingly in Gregory James 277) for its consistent descriptive lexicon, while the lexicographical practice in Tamil from the *nikaṇṭus* to the modern lexicons has been informed by 'hard word' conventions and synonym-based definitions. Again, Cre-A's *Dictionary's* contribution to the awakening of lexicographic consciousness among the academic community, and the stimulus it has given to the linguistic studies of the modern Tamil idiom deserve unreserved acknowledgement.

From a holistic point of view, it has several features of a well-made academic dictionary, an extremely learner-friendly pedagogic tool, measuring up as it does to C. J. Brumfit's description of a dictionary that it is "the most widespread single language improvement device ever invented" (Robert Ilson v). Its conscious choice of the most frequently used current terminology for the defining vocabulary and for illustrative examples, its semantic interpretation of a large body of structural-functional terminology in the language (such as தோறும், முதல், வரை, உடைய, மேல், கீழ், பொருத்து, பற்றி, தவிர, விட, ஆக, முன், பின், இருந்து, நின்று, etc) with appropriate contextual illustrations, its

identification and treatment of the varied classes of auxiliary verbs (which have been treated either marginally and inadequately, or not treated at all in the *Tamil Lexicon*), and its grammatical descriptions in consonance with the new advances in linguistics and lexicography should constitute the enduring strength of this *Dictionary* as well as its abiding contribution to linguistic studies in Tamil. The academic value and utility of the above features need to be seen in the light of the fact that these functional terms and auxiliary verbs have come to have an increasingly proactive function in the syntactic structure of the contemporary discourses in Tamil. In a similar way, its treatment of the adjectives and demonstratives represents a welcome, academically sustainable approach in tune with the universal linguistic practices. Such of these features would have a positive and futuristic impact upon the teaching and learning of the Tamil language in the present-day context of approaching language teaching as an applied linguistic activity.

Perhaps, a more significant mention must be made of the treatment of signification vis-a-vis the newly emerged communicative realities of the day, which should make this *Dictionary* a purposeful lexicographical guide to both comprehension and communication (production). Particularly, the exhaustive and well-sequenced definitions of multisense verbs in terms of their contextual immediacy and relevance (quoted in the section on illustrations) represent path-finding attempts in the realm of dictionary-making in Tamil. Another distinctive feature is the inclusion of a considerable body of idioms and phrasal verbs that bear on contemporary discourses. We must also mention the pictorial illustrations (numbering 209) representing culturally significant and culture-specific objects and native traditional instruments and utensils, which are not only user-friendly but which complement the definitions in a meaningful way.

In all these respects, Cre-A's *Dictionary of Contemporary Tamil* remains a seminal, ground-breaking and purposeful attempt of the day at dictionary-making in Tamil, a precedent-setter and a frontierspiece with potential to inspire and stimulate lexicographic activity as a serious, rewarding academic pursuit in Tamilnadu, and beyond too.

Limitations and Failings

As has been the case with some of the exploratory and trail-blazing enterprises, Cre-A's *Dictionary* too suffers from inadequacies and failures, some of them coming perilously close to crippling misdirections and blunders. They range from careless proofreading mistakes through impairments to the science of lexicography to distortions of semantic realities.

It is true that the job of the lexicographer is the most exacting and most fallible of all kinds of academic pursuits. It is no mere ritual that lexicographer after lexicographer quote the following words of Dr Johnson: "Every author may aspire to praise; the lexicographer can only hope to escape reproach – and even this negative recompense has been yet granted to very few". There is again his heartfelt cry: "Of all the candidates for literary praise, the unhappy lexicographer holds the lowest place".

Be that as it may, academic criticism in most cases does have a reinvigorating and revitalizing influence on the subject, and where the subject is perceived to falter or stagger, it plays a healthy corrective role, which the present evaluation seeks to perform. The inadequacies of Cre-A's work are of such a kind as to impair its utility, dependability and authenticity as a reference source and as a language improvement tool, if they go unremedied.

The most important source of the shortcomings of Cre-A's *Dictionary* lies in its shrunken and inadequate corpora and the restrictions they have put in the lexicographical research. Contrary to the editorial asseveration that this *Dictionary* encompasses the totality of the contemporary idiom, its range and extent are demonstrably selective and restricted. A database of 40,000 printed pages is too small to typify the vastness and variety of the contemporary language. The lexicographer needs not just words and their denotative significations obtainable from a context or two. Investigation of the definitive sense of a term, determination of multiple significations of a polysemous word, ordering of its senses on the basis of frequency of occurrence, and knowing about the distribution of a word or sense across registers, all these require a variety of contexts and situations belonging to a wide range of topics and registers, which in turn need as large a corpus as possible. Apart from these three, the lexicographer needs to analyse the grammatical and collocational patterns of words, their extended significations and their registral and stylistic peculiarities, which only exhaustive and comprehensive corpora will yield.Discussing corpus-based lexicographical research, Douglas Biber, et al observe:

Today, advances in computer technology have given corpus-based lexicographic research several advantages over earlier work. First, computers have made possible the collection and storage of very large corpora from a variety of sources. Complete texts or large chunks of texts can be stored on a computer so that analyses are not limited to sentence-length excerpts. With the ability to store more texts, we can also design corpora that are more representative of the language overall, rather than being limited to a select group of authors . . .. . . the greater size of corpora, their more representative nature, the more thorough and more complex analyses. (22-23)

Again, David Singleton, referring to the advantages of using corpora in dictionary-making, relates these advantages to the vast amounts of stored materials (199). He further points out that such dictionaries as the *Longman Dictionary of Contemporary English* (1995) and *Oxford Advanced Learner's Dictionary* (1995) were prepared using 90 million words of written British English and 10 million words of spoken British English of the *British National Corpus* (198).

Owing to this basic inadequacy of emaciated corpora of extreme selectivity, Cre-A's *Dictionary* is destined to be deficient, and this deficiency stares us in the face in several aspects of its conception and structure:

(i) The arrangement of senses, in many cases, is unscientific, conjectural. ". . . the sense which most people think of first was put first. The orderings were settled by consensus among the editorial team" (p.xx, qtd. in Gregory James 276).

(ii) Its representation of the communicative realities of rural Tamilnadu is scanty and impoverished – a serious failing, when seen in the light of the fact that more than 70% of the population live in rural areas, whose feelings and aspirations, manners and customs, beliefs and rituals, and callings and pastimes constitute a significant component of the social reality, and in turn, of the linguistic reality.

(iii) A considerable body of live, current idiomatic expressions and metaphorical extensions of words has been left untreated or treated imprecisely.

(iv) A number of commonly used words and senses belonging to the registers of agricultural and veterinary sciences in particular have not been included.

(v) Significations, both primary and connotative, of several words are either imprecise or absent.

(vi) Conjecture and speculation mark the interpretations of a considerable number of words, especially of contemporary academic interest.

(vii) Terms relating to the various strata of administration and everyday academic discourses have scanty representation.

(viii) The treatment of auxiliary verbs is inadequate. While some are defined in-accurately, others such as உள் (நடக்க உள்ளது), முடி (பாட முடியும் / முடியாது) and ஆ (as in வரலாம்), கொண்டிரு (as in செய்துகொண்டிரு), கூடும் (as in வரக்கூடும்), and வேண்டும் (as in போகவேண்டும்) have been left out. The last two, though finite verbs, have started functioning as modal auxiliaries in contemporary discourse.

(ix) Lack of clarity and misdirections in the treatment of terms belonging to linguistics are seen throughout.

* * *

Given below are some of the obvious failings and inaccuracies belonging to one or the other of the classes enumerated above:

I Shrunken lexical corpus

Some of the words/phrases that have a living currency in contemporary discourses, but are not recorded/treated in this *Dictionary* are:

அடிப்பற்று	அண்ணாச்சி	அண்ணாத்தை
அண்ணார்	அதக்கு	அதக்கெடு
அதம்	அலப்பு	அலம்பல்
ஆமாம் சாமி	இணையதளம்	இணையம்
ஆ (auxiliary verb)	இயம்பு	இழுக்கடி
இழுத்துவிடு	இளம்பதம்	இற்றுப்போ
இறப்பு	உரப்பு	உருமு
உலோகாயதம்	உழவுமழை	உள்(auxiliary verb)
எச்சிலை எடு	ஒட்டுவேலை	ஒரு சால் உழு
ஒரு சொல்	ஒழுக்கு	ஓக்காலம்
கசங்கு	கஞ்சித்தொட்டி	கட்டளை நிரல்
கர்ச்சனை	கரணை	கரி பூசு
கருவறு	களை எடு	களைக்கொத்து
களைபறி	கறுப்புக்கட்டு	கன்றுவிடு
காப்புக்கட்டு	காப்புத்தடை	காமாட்டி
காயலான் கடை	கார்	காரட்டு
காரடி	காரி	கால்பிடி
காலநேரம்	காலமடை	காறை
கானல்	கிடக்கை	கிராமநத்தம்
கிள்ளிவிடு	கின்று	கீழ்க்குத்தகை
குஞ்சுபொறி	குண்டுபடு	குண்டுபாய்
குமுங்கு	குறிகேள்	குறிசொல்
குறுக்குச்சுவர்	கூட்டுமாறு	கெட்டலை
கைக்குற்றம்	கைப்பிழை	கையகராதி
கொச்சை நாற்றம்	கொட்டிக்கொடு	கொடிநாள்
கொழுத்தட்டு	சம்பந்தம் கல	சம்பந்தம் பேசு
சம்பளப்பட்டி	சாணைவை	சாம்பார்பொடி
சால் ஓட்டு	சிட்டம் (overburnt state)	சிட்டம் கட்டு
சிமிட்டா	சீல்வை	சுடுதண்ணீரில் நில்

சுயநிதிக் கல்லூரி	சுரப்பு விடு	செயல்முறை விளக்கம் (demonstration)
செல்லம் கொஞ்சு	செல்லம்கொடு	செலாவணி ஆகு (be acceptable)
சேகு	சொட்டு	சொட்டை விழு
சோற்றுக்கை	தகழி	தகுதிகாண் பருவம்
தண்டச்சோறு	தண்ணீர் கட்டு	தலித்
தலைக்கோழி	தலையெடு	தாம்பூலம்வை
தாமணி/தாமணிக்கயிறு	தாரி	தாலிவாங்கு
திருஷ்டிப் பொட்டு	துஷ்டத்தனம்	தூக்கிப்பிடி
தூக்கிவிடு	தூண்டில்போடு	தெருக்குத்து
தேங்காய்ப்பால்	தேவநாகரி	தேனழி
தைபூசம்	தொட்டகுறை	தொட்டிலிடு
தொந்திதள்ளு	தொலி	நடுத்தெரு
நத்தம்	நத்து	நல்லவேளை
நலங்கிடு	நலங்குவை	நவம்
நாமம்சாத்து	நாவசை	நொள்ளை
நோக்காடு	பங்காற்று	பசியேப்பம்
பஞ்சடை	பஞ்சாய்ப்பற	பட்டி
பட்டிப்பொங்கல்	பட்டை நாமம்	பட்டையடி
பயிராகு	பரம்படி	பரியம்
பருக்கைக்கல்	பாடுபடுத்து	பின்னும்
புடைபெயர்	புளியேப்பம்	புறங்கை நக்கு
புறச்சான்று	பூட்டை	பூடு
பெயரடிபடு	பேச்சு தட்டு	பேச்சு தடி
பேச்சுப் பிடுங்கு	பேமானி	பேய்க்காற்று
பைத்தியக்காரன்	பொக்கு (புண்ணின் காய்ந்த பகுதி)	பொன்னேர்
போட்டித்தேர்வு	மகிழ்வு	மஞ்சள் வெயில்
மண்வாசைன (local colour)	மணப்பந்தல்	மதப்பு
மதமதப்பு	மதர்	மந்தாரம்
மருமூச்சு	மருள் (n)	மன்னி
மனம் கோணு	மனம் தளர்	மனித ஆண்டு
மாட்டிக்கொள்	மாட்டிவிடு	மாட்டிவை
மாட்டுக்காரன்	மாட்டுப்பொங்கல	மாறாட்டம்
மின்னஞ்சல்	முக்கல் (அரிசி)	முகத்தில்

		அடித்தாற்போல்
முகத்தில் ஈயாடு	முகத்தில் விட்டெறி	முகத்தில் விழி
முகத்துக்காகப் பார்	முகத்துக்கு நேராக	முகத்தைத் திருப்பிக்கொள்
முகத்தைத் தூக்கி வைத்துக்கொள்	முகத்தை முறி	முகம் காட்டு
முகம்கொடு	முகம் கோணு	முகம் சுண்டு
முகம் தெரியாத	முகம் விழு	முகவெட்டு
முட்டியடி	முட்டுச்சீலை	முடி (தேங்காய்)
முடிச்சவிழ்	முத்து (அம்மைக் கொப்புளம்)	முத்து போடு
முத்தை	முதாரி	முந்தானை விரி
முரம்பு	முலைக்கட்டு	முலைக்கடுப்பு
முலைக்கண்	முலைக்காம்பு	முலைகொடு
முலைமற (picketing)	முழுகாதிரு	முற்றுகை
மெய்ப்பு	மேறை	மேலொப்பம்
மொடுக்குமொடுக்கு என்று	யாதும்	யாரும்
ரீல்விடு	லாடம்கட்டு (phrasal verb)	லொக்குலொக்கு என்று
லொங்குலொங்கு என்று	லொடலொட என்று	லொடுக்குலொடுக்கு என்று
வயிறுகாய்	வயிறுகிண்டு	வயிறுகிள்ளு
வயிறுகுளிர்	வயிறுதள்ளு	வழக்கமாக
(ஒரு) வாங்கு வாங்கு	வாங்கு வாங்கு என்று வாங்கு	வாய்க்கட்டு
வாய்க்கணக்கு	வாய்வை	விதையடி
வீரம்பேசு	வெட்டிச்சோறு	வெள்ளாடை
வேலைக்காரன்	வேலைக்காரி	வேலைகாட்டு
வேலைதீர்	வேறு	ஜொல்லு

Including or leaving out such of these terms does not lie in the domain of the lexicographer's privilege or choice or his considerations of space and time. The basis for an academic or a standard – descriptive dictionary of a standard language, which Cre-A's *Dictionary* is, is, in the words of Farina, "the entire (real) linguistic consciousness of a specific human collective at a specific moment

of time" (315). In another place, she talks about words belonging to a specific period as constituting "a single integral expressive system", "a unified complex fabric" (317). She puts it even more emphatically when she discusses the question of which words should or should not be included in a dictionary of a particular type: ". . . a consistent, complete standard-descriptive dictionary of a standard language should contain all words with an indisputable place in the language" (331). Clearly, in Cre-A's *Dictionary*, the unified system of the contemporary idiom of Tamil is reflected rather poorly, entailing serious futuristic consequences for the Tamil language.

II Inadequacies in signification

The following are the *samples* of varied inadequacies in the treatment of signification. [Comments/suggested corrections, where necessary, have been given in square brackets under the respective entries].

அகச்சான்று ஒரு கருத்தை நிறுவ ஒரு நாட்டின் மொழி, இலக்கியம், வரலாறு முதலியவற்றிலேயே கிடைக்கும் ஆதாரம் internal evidence.

[Totally misconceived and misleading. அகச்சான்று is primarily 'evidence that comes from within a thing itself rather than from outside it'. To a literary critic working on a text, for example, internal evidence consists of elements which inhere in the text itself (such as its imagery, style, backdrop, etc. rather than causal factors (such as history, ethics, biography of the writer, sociology, etc).

And, one naturally expects the entry *புறச்சான்று*, which is not included.

This is one of the several instances of interpretation of signification without research.]

அதைரியம் துணிவு இல்லாத நிலை want of confidence (in oneself).

[Confidence is only remotely related to boldness; primarily, 'confidence' is trust, a feeling of reliance or certainty.

The appropriate wording may be மனவுரம் அல்லது துணிவு இல்லாத நிலை want of fortitude or courage, timidity.]

அராஜகம் நியாயம் அற்ற அதிகாரப் போக்கு anarchy.

[Inadequate and vague. *அராஜகம்* is primarily a situation in which there is no order or control or government; there is utter lawlessness and disorder, political or social.]

ஆயுள் காப்பீடு உயிர் இழப்புக்கு ஈட்டுத்தொகை கிடைக்க வகை செய்யும் ஒப்பந்தம் life insurance.

[Inadequate and partial. For one thing, it is an ஒப்பந்தம் with an institution, a company.

Secondly, life insurance is also the one in which the insured receives a sum of money when he is a particular age.]

இடிபாடு . . . தகர்ந்து விழுந்த நிலை; சிதைவு ruins.

[It has another, equally current signification, viz., இடிபடுதல், கூட்டத்தில் நெருக்கித் தள்ளப்படுதல் jostling, being elbowed.]

இதழியல் பத்திரிகைகளுக்கான செய்திகளைத் தொகுத்தல் . . . முதலியவை குறித்து விளக்கும் துறை journalism.

[Journalism today encompasses the electronic media also.

Considering the fact that this *Dictionary* was published in the closing decade of the twentieth century when journalism was no longer confined to the print medium alone, such inadequacies are not only surprising but they tend to impair the contemporariness of this *Dictionary*.]

இயல்[2] (மரபு இலக்கணப்படி தமிழ்மொழியில் பயன்படும் மூன்று துறைகளில் ஒன்றான) செய்யுளுக்கும் உரைநடைக்கும் உரிய தமிழ்; இலக்கியத் தமிழ்.

[We expect a similar definition to the other two departments. Under ***இசை***, we have merely 'vocal or instrumental music' and 'melody'; under ***நாடகம்*** 'play; drama'.

Besides, there is no way for the user of this *Dictionary* to identify what the other two 'departments' are, unless he is informed enough to refer to **முத்தமிழ்**.

This is one of the several instances of the cross-referencing device in lexicography not being put to proper use in this *Dictionary*.]

இல்லை[1] வி.மு. . . . 'செய' என்னும் வாய்பாட்டு வினையெச்சத்தின் பின் பயன்படுத்தும் எதிர்மறைச் சொல்.

உண்டு வி.மு. 2 . . . ஒரு நிகழ்ச்சி நடைபெற்றது அல்லது . . . நடைபெறுவது உண்மை என்பதைக் குறிப்பிடப் பயன்படுத்தும் வினைமுற்று வடிவம்.

[Incorrect. The different kinds of treatment of these forms, in spite of them being negative and affirmative forms of a basic reality, are unsustainable. While ***இல்லை*** is described as an எதிர்மறைச் சொல், **உண்டு** is called a வினைமுற்று வடிவம் - a user-unfriendly way of writing definitions.

In contemporary usage, both of them also function as auxiliary verbs occurring after gerundial nouns (as in வந்தது உண்டு/இல்லை). (cf. Pon. Kothandaraman 191-206).]

உச்சிமாநாடு . . . முன்னேறிய நாட்டு அரசுத் தலைவர்களின் சந்திப்பு summit conference (of world leaders of mostly developed countries).

[Inexact and uninformed. It is an official meeting or a series of meetings between heads of governments – not necessarily of developed countries.]

உட்பட்ட (ஒரு குறிப்பிட்ட எண்ணிக்கைக்கு) கீழ் உள்ள; குறைந்த below; within.

[Inexplicit and inadequate. *உட்பட்ட* also signifies உள்ளடங்கிய comprising, inclusive of, being composed of (as in ஆஸ்திரேலியக் கண்டத்திற்கு உட்பட்ட தீவுகள். ஆங்கிலப் பேரரசுக்கு உட்பட்ட நாடுகள்).]

ஊஞ்சல் உட்கார்ந்து காலால் உந்தி முன்னும் பின்னும் ஆடும் வகையில் உள்ள தொங்கும் அமைப்பு swing.

['காலால் உந்தி' (pushing oneself forward by planting the toes against a hard surface) is not sth intrinsic to the meaning of 'swing'. For swings are also rocked by other persons standing nearer.

A lexicographical definition is, by its very nature, a highly condensed text, the kernel of which comprises the absolutely essential words.]

எதிர்க்கட்சி ஆளும் கட்சியை (கொள்கை அடிப்படையில்) எதிர்க்கும் கட்சி party in opposition.

[It also designates மாற்று அணி opposite side, rival camp (as in a debating forum).

An example of inadequate research into the semantic extension of words in tune with contemporary realities.]

எள்ளுருண்டை சர்க்கரைப் பாகில் எள்ளைப் போட்டு உருண்டையாகப் பிடித்த தின்பண்டம்.

[எள்ளுருண்டை is also a ball-shaped sweetmeat prepared by mixing roasted and powdered sesame and jaggery (not only by mixing sesame seeds in treacle).]

ஒய்யாரம் 1 . . . (கவர்ச்சியுடன் கூடிய) நளினம் stylishness.
2 கம்பீரம், எடுப்பு majesty.

[The second sense needs further research. For the positive signification of ஒய்யாரம் is usually associated with 'gracefulness' or 'elegance of bearing', which is not the same as கம்பீரம் majesty.]

ஒருமித்த ஒன்றுசேர்ந்த: ஒன்றிணைந்த unanimous.

[Lexicographical definitions, like a poet's choice of diction, require razor-sharp, smart terminological selection. We have usages like ஒருமித்த கருத்து/முடிவு/குரல் where ஒருமுகமான, ஒரே நிலைப்பாடுடைய 'unanimous, united, unified, collective, shared' may be more appropriate.]

ஒலியியல் மொழியில் உள்ள ஒலிகள் பிறக்கும் விதம் . . . முதலியவற்றை விவரிக்கும் மொழியியல் பிரிவு phonetics (a branch of linguistics).

[*ஒலியியல்* signifies two things:
(i) பேச்சொலிகள் மற்றும் அவற்றின் பிறப்பு பற்றியது phonetics
(ii) ஒரு குறிப்பிட்ட மொழியின் பேச்சொலிகள் பற்றியது phonology.

ஒலியியல் as a term is technical in nature, not meant for the general user. As such, without the above distinction, this entry serves little purpose in this *Dictionary*.]

ஒவ்வொன்று (பங்கிட்டுக் கொடுக்கும் முறையில்) தனித்தனியாக; (ஆளுக்கு) ஒன்று each (in distribution).

[*ஒவ்வொன்று* also means சில some (as in இந்தப் பழங்களில் ஒவ்வொன்று புளிப்பானவை)

Such shortcomings imply the inadequacy of the corpora that formed the basis for this *Dictionary*. It then amounts

to a serious problem. Compiling a dictionary on the basis of arbitrary, unrepresentative corpora may have debilitating consequences for the language it seeks to record, and for the reader it seeks to serve. We must always remember that dictionary is not a matter of recording what is accessible to the compiler, but what exist in the language.]

கடையடைப்பு (ஒரு கோரிக்கைக்காகவோ எதிர்ப்பாகவோ) அனைத்துக் கடைகளையும் வியாபாரம் நடக்காதபடி மூடுதல் shut down . . .; hartal.

[Hartal is the closing of not only shops but offices and other public establishments also. This is yet another instance of conjectural interpretation.]

கலைக்களஞ்சியம் எல்லாத் துறைகளின் கருத்துகளையும் பல தலைப்புகளில் எழுதி அவற்றை அகர வரிசையில் அமைத்துத் தரும் (கருவி) நூல் அல்லது நூல் தொகுதி encyclopaedia.

[Inexact and misleading. An encyclopaedia, obviously, does not always comprise information on *all* subjects. It is a book or a set of books giving information on many subjects, or on many aspects of one subject.]

கவர்னர் ஆளுநர் Governor (of a state).

[Incomplete and unrepresentative of a contemporary semantic reality. We have the governor of the Reserve Bank of India, governors of the apex bodies of financial institutions and corporate boards, and of voluntary organizations like the Lions Club.A dictionary's contemporariness derives from and is fed on such current realities being incorporated.]

காதுபட (செய்தி யாருக்குத் தெரிய வேண்டுமோ அவர்) கேட்கும் அளவுக்கு; தெரியும்படியாக in one's hearing.

[In their own *Dictionary of Idioms and Phrases in Contemporary Tamil* compiled from the same databank, the meaning given is:

(செய்தி யாருக்குத் தெரியக் கூடாதோ அவர்) கேட்க நேரும்படி in the hearing of s.o. (who is not supposed to hear what isbeing said).

The very usableness and dependability of this *Dictionary* one is forced to call into question.

One has to keep in mind the reality that for the general reader, dictionary is an authority on matters of usage. More importantly, the authority of the dictionary is invoked to settle matters of linguistic dispute even in law courts.]

காலை[1] சூரியன் உதித்து உச்சிக்கு வரும் முன் உள்ள நேரம் morning

[There are contexts in popular speech where *காலை* refers to the part of the day from the time when people wake up until midday, or the part of the day from midnight to midday (as in அவர் காலை 5 மணிக்கு எழும் பழக்கம் உடையவர். இந்த மாதத்தில் காலையில்

பனி மிகுதியாக இருக்கும்).

The duty of the lexicographer is to record the realities of language use by the speech community rather than allow himself to be guided by arbitrariness and speculation feeding on insufficient data.]

காவடியெடு (உயர்நிலையில் உள்ள ஒருவரைப் பார்ப்பதற்காக) பலமுறை போக நேரிடுதல்; make repeated calls (at someone's place).

[Apart from the lack of correspondence between Tamil and English, the suggestion of seeking sb's (a person in a superior position, etc.) help or favour, which is central to the meaning of காவடியெடு, is not explicitly conveyed (the parenthetical information notwithstanding). This is but one of the several instances of extended, figurative senses either left untreated or treated inadequately.]

காற்றுகறுப்பு பேய், பிசாசு முதலியவை evil spirits.

[It is not காற்றுகறுப்பு, nor does it mean 'evil spirits'.

It is the corrupted form of *காற்றுக்கரப்பு* meaning 'possession by an evil spirit'.

A lexicographer does not blindly record what he hears or sees on the printed page. Ideally, "the contents of the dictionary are part of the normative social discourse that

helps to constitute, maintain and give identity to our speech community"(Ilson 1).

As such, even where a corrupted form has gained social acceptance and currency, it has to be appropriately indicated.]

காற்றுவாக்கில் (நேரடியாகக் கேள்விப்படாமல்) பிறர் சொல்லி; செவிவழிச் செய்தியாக by word of mouth.

[And, the *Dictionary of Idioms and Phrases in Contemporary Tamil,* compiled by the same editorial team from the same databank, records 'தற்செயலாக casually' as the meaning of *காற்றுவாக்கில்.*

செவிவழிச்செய்தி need not be casual, and தற்செயலானது need not be the word of mouth.]

குச்சி 1 உலர்ந்து கறுத்துக் காணப்படும் மெல்லிய கிளை twig.

2 (சில வகை மரத்திலிருந்து) மிகவும் மெல்லியதாக நறுக்கப்பட்ட சிறிய துண்டு stick of the size of a toothpick.

[Inexact and impressionistic. A twig is a small thin branch that grows out of a larger branch on a bush or tree. It need not be dry or blackened.

Again, in the second sense, toothpick, etc., can only be a piece of parenthetical information.]

குஞ்சு 2 (ஆணின்) பிறப்புறுப்பு (male) genital organ.

[The use of parentheses is flawed and misleading. குஞ்சு is the male genital organ, and 'male' is no extra information.]

குட்டி[1] குழந்தைகளைப் பிரியத்துடன் அழைக்கப் பெயருடன் பயன்படுத்தப்படும் ஒரு சொல்.

[Inadequate, partial interpretation of a social reality.

குட்டி is not always added to the proper names of children. It is also used as an address of endearment to children (as in குட்டி! இங்கு ஓடிவா, என் செல்லக்குட்டி! etc.]

குட்டிக்கரணம் (கருத்து, போக்கு முதலியவற்றில்) திடீர் மாற்றம் backpedal; backtrack. ['backpedal' and 'backtrack', apart from the problem of their being verbs, do not precisely convey the sense of particularly திடீர் in திடீர் மாற்றம்.

'Volte-face, sudden reversal, about- turn, turn-about and about-face' may be more appropriate.

Again, *குட்டிக்கரணம்* has a more popular, live, extended sense, viz. (பயனின்றி) ஒன்றை அடைய அல்லது ஒன்று நிறைவேறச் செய்யப்படும் பெரும் முயற்சி the utmost pains (in vain), using all possible means (without success) (as in நீ என்னதான் குட்டிக்கரணம் போட்டாலும் என்னால் உனக்குப் பணம் தரமுடியாது). The reader may also need some help regarding the collocational nuances of குட்டிக்கரணம் போடு and குட்டிக்கரணம் அடி.]

குளி[1] [Besides the three senses recorded, *குளி* refers to the purificatory bath after menstruation.]

கூடு[2] **து.வி.** 1 இயலுதல்; முடியும் நிலையில் இருத்தல் can; could
2 குறிப்பிடப்படும் வினையின் செயலுக்குத் தன்னை உட்படுத்திக் கொள்ளும் வாய்ப்பில் இருத்தல் . . . verb + able
[கூடு has another important contemporary signification, viz., possibility or probability: may, might (as in மழை வரக்கூடும்).]

கேள்வி [The four meanings listed apart, *கேள்வி* has other senses, breathing in current discourses. They are: (i) தீர்வு காண வேண்டிய பிரச்சினை; சிக்கல் problem; issue; complication (as in இன்றைய கல்விமுறை வாழ்க்கைக்குத் துணை செய்கிறதா என்ற கேள்வி பலராலும் விவாதிக்கப்படுகிறது). (ii) சந்தேகம்; ஐயப்பாடு doubt; uncertainty (as in அவருடைய நேர்மை கேள்விக்கு அப்பாற்பட்டது. அவசரமாகச் செய்யப்பட்ட இந்தப் பணி நியமனங்கள் பல கேள்விகளை எழுப்பியுள்ளன).
Such entries, considerable in number, make one turn skeptical at the claims of the editors that this *Dictionary* is a complete record of the senses of words used in the present-day Tamil language ("தற்காலத் தமிழில் உள்ள எல்லாச் சொற்களுக்கும் பொருள் வரையறையை இந்த அகராதியில் காணலாம்" (xix).]

கைகாட்டி (புகைவண்டி ஒரு நிலையத்திற்கு வர அனுமதி தரும் வகையில் இருப்புப்பாதை ஓரத்தில் வைக்கப்பட்டிருக்கும்)

கை போன்ற அமைப்பு semaphore (for signalling on railways.)

[Imprecise. A semaphore is not just for permitting a train to enter a station. It is to signal the clearance of the line for the onward movement of the train.]

கைதி தண்டனை பெற்றுச் சிறையில் அடைக்கப்பட்டவர் prisoner (serving a sentence).

[Wide of the mark. A கைதி is also the person who is kept in prison while waiting for trial. We also call a person prisoner who has been captured, for example, by an enemy and kept somewhere (as in அவர் தீவிரவாதிகளால் கடத்தப்பட்டுப் பலநாள் அவர்களிடம் கைதியாக இருந்தவர்).

Such of these meanings are not self-evident. And the lexicographer has no freedom of selectivity in recording them.]

கைநீட்டு 1 (பண) உதவி செய்யும்படி கேட்டல். 2 (சுய கட்டுப்பாடு இல்லாமல்) கையால் (ஒருவரை) அடித்தல். [It breathes with a third meaning also: இலஞ்சம் வாங்குதல் to take bribes.

Such are the words/senses that define the contemporary realities *vis-à-vis* the language use, without recording which, a dictionary of contemporary language impoverishes itself,

besides impoverishing the language it claims to serve.]

கைப்பிடி[2] [Besides the handle and the banister recorded in this *Dictionary*, *கைப்பிடி* designates பிடியளவு handful – which is active in our social and cultural discourses today (as in ஒரு கைப்பிடி மண், ஒரு கைப்பிடி அளவு அரிசி).]

கொண்டி [A living reality in rural farming discourses is ignored. It designates **ஏர்க்கொழு மாட்டும் ஆணி** the U-shaped pin that holds the share to the plough.]

கொள்கை 3 (அறிவியல் பூர்வமாக ஆராய்ந்து ஆதாரங்களுடன் முன்வைக்கப்படும்) கோட்பாடு theory.

[Neither this definition nor the other two recorded in this entry (viz. policy, and principle/doctrine) take into account a wide range of theories that are marked by

neither a scientific approach nor a scientific basis. We have speculative/fanciful theories, theories of abstraction. We also talk of one's pet theories.]

கொள்ளைபோ கொள்ளையடிக்கப்படுதல் be robbed

[A clearly more vibrant sense of this term is பெருமளவில் அழிபடுதல், வீணாகுதல் to be frivolled away, frittered away,

dissipated (as in பயனற்ற திட்டங்களால் மக்கள் வரிப்பணம் கொள்ளை போய்க்கொண்டிருக்கிறது. அவனுடைய குடிப்பழக்கத்தால் குடும்பச் சொத்து கொள்ளைபோய்க்கொண்டிருக்கிறது).

Obviously then, recording the primary sense constitutes only a small, less demanding part of a lexicographer's job. Keeping track of the adventures of words and senses as manifesting in idioms and figurative senses is one of his essential spheres of activity.]

கோட்டை[1] and **கோட்டை**[2] [Apart from (i) fort, (ii) stronghold, and (iii) 'grain measure' recorded in this *Dictionary*,

கோட்டை has other semantic strands of contemporary significance, viz., (i) புளி, இலை ஆகியவற்றின் குறிப்பிட்ட அளவிலான கட்டு bundle as of tamarind, leaf-plates, etc.,

enclosed in matting or other covering.

(ii) விதைநெல்லை உள்ளே இட்டுக் கட்டிய வைக்கோல் புரி

a straw covering with paddy stored in.]

சமவெளி 2 பெரும் நதி பாயும் நிலப்பகுதி valley.

[Here, *சமவெளி* is a பள்ளத்தாக்கு, which is either (i) an area of low land between hills or mountains often with a river flowing through it, or (ii) an area of land that a river flows through.]

சாணைபிடி (கத்தி முதலிய கருவிகளை) சாணைக்கல்லில் கூர்மைப் படுத்துதல் whet; sharpen (a knife, etc.)

[Inadequate. We sharpen a knife etc., not only on a whetstone, but also through the process of heating in a smithy. There is also the frequently used extended sense

of sharpening the intellect of a person who looks dull-witted, dense or cloddish.]

சாந்திமுகூர்த்தம் (திருமணம் நடந்தபின்) மணமக்கள் தாம்பத்திய உறவுகொள்வதற்குக் குறிக்கப்படும் நேரம் auspicious time of consummation (after the wedding).

[It has also come to designate the *ceremony* –not just the auspicious time – of consummation of the newly wedded couple.]

சிட்டம் எண்ணூற்று நாற்பது கஜ நீள நூலை ஒன்றரை கஜச் சுற்றளவில் சுற்றிய தொகுப்பு hank.

[Incomplete. *சிட்டம்* in our everyday discourses signifies

(i) (செங்கல்) மிகுதியாக வெந்து உருக்கான நிலை (brick) being overburnt.

(ii) (எண்ணெய் விளக்கின் திரி) கருகிய நிலை being burnt up (as the wick of an oil lamp).

Besides, there is the need to have a separate entry *சிட்டம் கட்டு*.]

சிறுதெய்வம் மக்கள் தம் குறை நீங்க வழிபடும், (பெரும்பாலும்) அந்தணர்

அல்லாத பூசாரி பூசை செய்யும் தெய்வம் deity worshipped by people for alleviation and whose puja is conducted by a

non-brahmin priest.

[Wide of the mark. *சிறுதெய்வம்* is the local folk deity outside the pantheon of the central Hindu tradition and it may be described as: இந்து மதத்தின் பெரு வழக்கிற்கு உட்படாத, மக்கள் தத்தம் ஊர்களில், பெரும்பான்மை முக்கியமான சமுதாய நிகழ்வுகளின் குறியீடாக அமையுமாறு படைத்து வழிபடும் தெய்வம்.]

சீர்மரபினர் (ஆங்கிலேயர்களால்) வகைப்படுத்தப்பட்ட ஒரு பட்டியலில் சேர்க்கப்பட்டிருந்து பின்னர் நீக்கப்பட்டுப் பின்தங்கிய இனத்தவராக அறிவிக்கப்பட்டவர் communities once listed (by the British) and later transferred to the list of backward communities; denotified tribes.

[Apart from being imprecise and non-specific, the description does not come home with ease to a general dictionary user.

It may read as: முன்பு (ஆங்கிலேயர்களால்) குற்ற மரபினர் பட்டியலில் சேர்க்கப்பட்டிருந்து பின்னர் நீக்கப்பட்டு மிகவும் பின்தங்கிய வகுப்பினராக அறிவிக்கப்பட்ட சமுதாயப் பிரிவினர்.]

சீனிக்கிழங்கு சர்க்கரைவள்ளிக் கிழங்கு tapioca; sweet potato.
[மரவள்ளிக்கிழங்கு (p.810) and சர்க்கரைவள்ளிக் கிழங்கு are not the same.]

சும்மா [There is yet another, perhaps more popular, signification, viz. தானாக வலிந்து, இலவசமாக gratuitously, freely (as in சும்மா கிடைக்கும் பொருள்களுக்கு உரிய மரியாதை தரப்படுவதில்லை. ஊதியம் இல்லாமல் சும்மா வேலை செய்யமுடியாது; எனக்கும் குடும்பம் இருக்கிறது).]

சுரண்டு 3 தவறான வழியில் (பணம்) சேர்த்தல்; அபகரித்தல் misappropriate.
[As the primary sense of சுரண்டு implies, it is சிறிதுசிறிதாக முறையற்ற வழியில் கவர்தல்/அபகரித்தல் to misappropriate by slow degrees. Recording of metaphorical senses needs extreme care on the part of the lexicographic definer.]

சூட்டு This *Dictionary* has recognized *சூட்டு* only as a verb. But in contemporary discourse, as in the past, this term is used as noun also – which, among other things, designates மயில், கோழி முதலியவற்றின் உச்சிக்கொண்டை (peacock's crest or cock's comb).]

சூடுபிடி (வியாபாரம், விவாதம் முதலியவை) தீவிரம் அடைதல் (of business, discussion) warm up, pick up.
[Incomplete. *சூடுபிடி* also designates நீர்க்கடுப்பு உண்டாதல் to be affected with strangury (when urine is passed painfully and in drops). It is a common, widely prevalent health problem, and the sense is a part of our everyday discourse.]

செண்டு கட்டப்பட்ட (மலர்) தொகுப்பு bouquet (of flowers).
[*செண்டு* also designates
(i) பந்து ball (as in செண்டாட்டம், செண்டாடு).
(ii) உருண்டை, கட்டு any ball (of thread, rags used in torch, etc. which are as much popular as bouquet.]

செயல்முறை (உடலுறுப்பு, இயந்திரம் முதலியவை அல்லது அலுவலகம், அமைப்பு முதலியவை) இயங்கும் அல்லது செயல்படும் முறை mode of functioning.

[Arbitrary and conjectural restriction of a contemporary semantic reality. In its plural form, செயல்முறைகள், it denotes proceedings: (i) அலுவலக/சங்க/சட்டரீதியான நடவடிக்கை, and (ii) நிகழ்ச்சி அல்லது நிகழ்ச்சிகளின் தொடர்வரிசை.]

செயலகம் (ஓர் அமைப்பின்) உயர்மட்ட நிர்வாக அலுவல்கள் நடைபெறும் இடம் secretariat.

[It is not always உயர்மட்ட . . . இடம்.

A secretariat can be a permanent administrative office or department, or simply that of the secretary/secretary general.]

சொருபம் உருவம்; வடிவம் form; image.

[*சொருபம்* has its primary sense of form extended to signify

இயல்பு, இயற்கை (nature, characteristic, disposition) also.It is not infrequent that we come across such expressions as அவனுடைய உண்மையான சொருபம் திருமணத்திற்குப் பின்னர்தான் அவளுக்குப் புலனாகியது.]

சொல்லடைவு ஒரு நூலில் இருக்கும் அனைத்துச் சொற்களையும் அகர வரிசையில் தொகுத்துத் தயாரிக்கும் பட்டியல் word-index (for texts, esp. literary ones).

[A word-index, obviously, does not list all words used in a text. It is a list of names and/or topics that are referred to in a book.And the word-index is not just "for texts, esp. literary ones". Texts belonging to all registers – texts which are either வழி நூல் or சார்பு நூல் –have indexes.]

சொற்றொடர் தன்னளவிலோ ஒரு வாக்கியத்திலோ ஒரு தனித்த அலகாக முழுமை அடையாத சொல் தொகுதி phrase; clause.

[Completely wrong and ill-defined.

A clause is a group of words that includes a subject and a verb and forms a sentence or part of a sentence.

A phrase can be a group of words having a particular meaning when used together.

வானம் பார்த்த பூமி
நல்லோர் நிறைந்த நாடு
கடினமான கேள்வி
are all instances of சொற்றொடர் and they cannot be called incomplete utterances.]

சோதனைக்கூடம் . . . .ஆராய்ச்சி, சோதனை முதலியவற்றை மேற்கொள்ளுவதற்கான அறிவியல் கருவிகள் நிறைந்த இடம்.

ஆய்வுக்கூடம் . . . சோதனைகளுக்குத் தேவையான கருவிகள் இருக்கும் இடம்.
[A laboratory is not just a place equipped with apparatus; it is a room or a building where scientific research, experiments, testing, etc., are done, or the manufacture of drugs and chemicals goes on.]

தக்கை (ஒரு வகை நீர்த்தாவரத்திலிருந்து அல்லது ஒரு வகை மரத்திலிருந்து எடுக்கப்படும்) கனம் இல்லாததும் நீரில் மிதக்கக் கூடிய தன்மையுடையதுமான பொருள் cork.
[*தக்கை* also designates the dried stalk of jowar, castor plant, etc., which does not belong to the species of water plants or trees.]

தடய அறிவியல் ஒரு குற்றத்தில் சம்பந்தப்பட்ட தடயங்கள் அனைத்தையும் ஆராய்ந்து அந்தக் குற்றத்தைத் துப்புத்துலக்க உதவும்

அறிவியல் துறை forensic science.
[Imprecise. We have several entries of this kind in this *Dictionary* (like **கலைக்களஞ்சியம், புத்திசாலி**) marked by expressions of sweeping import like அனைத்தும், எல்லாவற்றையும், முழுவதும் etc., - which do not mean much. *தடய அறிவியல்* is connected with the use of scientific tests by the investigators/police to solve a crime.]

தரி[1] **& தரி**[2] [The five meanings listed do not comprise that of தரி in தாம்பூலம் தரி (to chew betel), where தரி is not an inseparable component of தாம்பூலம்.]

தலைக்கேறு விரைவாக அதிகரித்தல் (of anger, cheerfulness, etc.,) get to the head (of s.o.); increase in intensity.
[*தலைக்கேறு* is usually associated with emotions of an

undesirable, unhealthy kind, and not with things like cheerfulness.]

தறி[2] துணி நெய்வதற்கான சாதனம் அல்லது இயந்திரம் (weaver's) loom.
[There is another, more active and alive semantic strand of *தறி*, viz., கட்டுத்தறி (wooden post, stake).
In fact, the phrase தறிகெட்ட/தறிகெட்டு, which this *Dictionary* has chosen to record, may possibly be from this source.]

திரை[2] . . . சுருக்கி உயர்த்துதல் roll up.
[*திரை* is also சுருக்குதல் contract or crinkle, and சுருக்கம் உண்டாதல் become wrinkled or crumpled – both of which are in currency.]

திரையிடு . . . திரையில் காட்டு screen (a film).
[Another sense, more vivacious, is மறை cover, veil, shield (as in உண்மையை நெடுநாள் திரையிட்டு வைக்கமுடியாது).]

தினவு 1 . . . தீவிர உந்துதல் itch (for doing or getting sth).
2 (உடலில் ஏற்படும்) அரிப்பு itch.
[The ordering of senses – the extended sense followed by the primary sense – militates against the norms of lexicography, besides being user–unfriendly.
In synchronic dictionaries, the convention is to have the primary sense first, irrespective of the considerations of frequency of use.This is the case with ***சலனம்*** in which the primary sense of அசைவு (movement) is relegated to the third position in the sequential numbering.]

தீவிரம் 1 . . . வழக்கத்தைவிட அதிகமான கவனமும் கூடுதலான முனைப்பும் seriousness.
2 . . . கடுமை, உக்கிரம் gravity, severity, aggravation.
3 . . . கருத்தோடு இருக்கும் நிலை seriousness.
[Not user-friendly, nor marked by clarity or precision. One wishes there could be some help to the user as to how the 'seriousness' in (1) is different from 'seriousness' in (3), and how the sense of 'gravity' intervenes between (1) and (3).

The illustrative examples too render little help. For under sense (1), we have வேலை தேடுவதில் தீவிரமாக இறங்கினான், and under (3) there is தேர்வு நெருங்க நெருங்க அவன் தீவிரமாகப் படிக்கத் தொடங்கினான்.]

தீவிரவாதம் (சட்டப்படியான வழிகளைப் பின்பற்றாமல்) பிரச்சினைகளுக்குத் தீர்வு காண வன்முறையை மேற்கொள்ளும் போக்கு extremism.

[It is not just an unlawful or a violence-dependent approach to problems. *தீவிரவாதம்* implies political, religious, etc., ideas or actions that are extreme and not normal, reasonable or acceptable to most people. It is a radical, revolutionary or fanatic approach or attitude – which does not necessarily entail violence.]

துடைப்பக்கட்டை 1 துடைப்பம் broom. 2 துடைப்பத்தைக் கையில் பிடிக்கும்பகுதி the part of the broom by which it is held when sweeping.

[A popular sense of *துடைப்பக்கட்டை* is தேய்ந்த துடைப்பம்
worn-out broom. And, it has an extended, equally popular idiomatic sense, viz. a useless fellow (used as a term of abuse).]

துணைவினை (இலக்.) முதன்மை வினையை அடுத்து வந்து செயல் நடந்த விதம், பேசுபவரின் மன உணர்வு முதலியவற்றை வெளிப்படுத்தும் வினை auxiliary verb.

[Inadequate and incomplete. An auxiliary verb is also used in forming tenses and voices as in வந்துவிட்டேன், அடிக்கப்பட்டேன். Besides, in this *Dictionary* itself, other functions such as verbalization (as in ***படு***^{2}) are attributed to auxiliary verbs. And, in such cases, the auxiliary verb does not follow the main verb
(as in துன்பப்படு, பெருமைப்படு).
More importantly, in defining grammatical terminology, the accepted convention is to privilege formal definitions over semantic descriptions.]

துணைவேந்தர் (பல்கலைக்கழகத்தின்) நிர்வாகப் பணியையும் கல்விப் பணியையும் ஏற்றுத் தலைவராகச் செயல்பட ஆளுநரால் நியமிக்கப்படுபவர் vice-chancellor (of a university).

[In the case of central universities, the vice-chancellor is not appointed by the Governor.]

துழாவு 1. . . தடவி அறிதல் grope. 2 . . . பார்வையை அலையவிடுதல் look searchingly.
[An instance of selectivity of an arbitrary kind. துழாவு signifies (கூழ் போன்றவற்றை அகப்பையால்) கிளறு, அளை stir (with a ladle), stir up, turn over – which is a more deep rooted or more popular social reality.]

தூங்கு 1 . . . உறங்குதல் sleep. 2 செயல்படுதலோ பயன்படுதலோ இல்லாமல் இருத்தல் remain idle.
[தூங்கு breathes with other senses also, viz., spin as a top (as in பம்பரம் தூங்குகிறது), droop as leaves (as in செடியில் இலைகள் தூங்குகின்றன) - senses which are current and alive.]

தேங்குழல் a kind of savoury . . . .
[It is a sweetmeat].

தொட்டால் சிணுங்கி 1 காண்க **தொட்டால் சுருங்கி.**
2 எதற்கெடுத்தாலும் அழக்கூடிய குழந்தை.

தொட்டால் சுருங்கி 1 ஏதாவது ஒன்று தன் மீது படும்போது மடங்கிக் குவிந்து கொள்ளும் இலைகளை உடைய செடி.
2 கோபத்தாலோ வருத்தத்தாலோ பிறரிடம் பழகுவதைக் குறைத்துக் கொள்பவன்.
[These terms have the same primary and extended significations.]

தொணதொண எரிச்சலையும் வெறுப்பையும் உண்டாக்குகிற வகையில் ஒன்றையே திரும்பத்திரும்பப் பேசுதல்.
[Imprecise and speculative. தொணதொண is not necessarily on a single topic or on a particular thing. It is 'to talk carelessly and ceaselessly in a reduced but audible voice to the annoyance and vexation of others close by'.]

தொடர்வைப்புக் கணக்கு (வங்கி, அஞ்சல்நிலையம் முதலியவற்றில்) குறிப்பிட்டஆண்டுகள்வரை மாதாமாதம் தொடர்ந்து ஒரு தொகையைச் செலுத்திச் சேமித்து வட்டியோடு திரும்பப் பெறும் முறை

recurring deposit.
[Why the plural form 'ஆண்டுகள்'?
A recurring deposit is accepted for a year also.]

தோட்டந்துரவு தோட்டமும் அது போன்ற பிறவும்; நிலபுலன்.
[A typical example of conjecture, an enemy of the lexicographer. துரவு is a large well for irrigation purposes.]

தோண்டு [As in several other instances, inclusion of the extended sense of 'delve into', 'probe', 'explore', etc., is very much necessary. They are not immediately apparent in view of the fact that in certain communicative contexts, one resorts to 'digging into' with an unhealthy or undesirable intent (as in தயவுசெய்து பழையதை எல்லாம் தோண்டவேண்டாம்).
The lexicographer must unambiguously record such facts and events of communication without assuming that 'it is obvious' or 'the user knows'. Besides, the vigour and vitality of the non-scientific, emotive corpus of a language is sustained and nurtured by the idiomatic and figurative senses, recording of which is an integral part of the job of the lexicographer.]

நகரத்தந்தை மாநகராட்சி உறுப்பினர்களால் ஆண்டுக்கு ஒரு முறை ஆட்சித் தலைவராகத் தேர்ந்தெடுக்கப்பட்டு நகரின் முதல் குடிமகனாக மதிக்கப்படுபவர் Mayor.
[A lexicographical definition must take into account what is abiding rather than aspects which are fleeting in nature. In this case, a definition like ஒரு மாநகரத்தின் தேர்ந்தெடுக்கப்பட்ட உள்ளாட்சி நிருவாகத் தலைவர் may be in order.]

நடுவர் மன்றம் இரு தரப்பினரும் பேசி முடிவுகாண முடியாத பிரச்சினைக்குத் தீர்வுகாண அவர்கள் ஏற்றுக்கொண்ட வகையில நியமிக்கப்படும் நடுவர் குழு tribunal.
[Imprecise. A tribunal is appointed to adjudicate on a certain problem or disagreement. It is not always appointed with the acceptance or consent of both the parties involved.]

நல்லது பெ. 3 (உரையாடலில்) இசைவைத் தெரிவிக்கும் முறையில் பயன்படுத்தும் சொல் (in conversation) well 'நான் போய்வரட்டுமா'? 'நல்லது', 'போய் வாருங்கள்'.
[For one thing, *நல்லது* as used here is not a noun, but an interjection used to express approval, acquiescence, acceptance, satisfaction, etc., for which '*இசைவு*' is too inadequate a term.
The English equivalents are: well! fine! all right!
The semantic spread of *நல்லது* can be seen in such illustrations as இப்பணியை நாளை முடித்துவிடுகிறேன் நல்லது, அவ்வாறே செய்யுங்கள்.
,ij vLj;Jf;nfhs;sl;Lkh?
நல்லது, எடுத்துக்கொள்ளுங்கள்.
ehis vd;dhy; tu KbahJ
நல்லது, வேறொரு நாள் வாருங்கள்.]

நலங்கு திருமணத்தில் மணமக்களை அமரச்செய்து சந்தனம் முதலியவை பூசி (மகிழ்ச்சி தரும்) சில விளையாட்டுகள் விளையாடச் செய்யும் சடங்கு a ritual game at the time of wedding, played by the bride and the groom.
[நலங்கு is an auspicious nuptial ceremony, also performed for the bride and the bridegroom separately in their homes the previous day of the wedding.
Again, நலங்கு is also performed for a girl who has attained puberty.]

நாதி . . . (அக்கறை செலுத்திப் பாதுகாக்கவும் கவனிக்கவும்

கூடிய) நபர்; ஆள் (person acting as a) support; stay.
[*நாதி* is not precisely a support or a stay.
The meaning should have been sought either from *ஞாதி* meaning 'agnate', 'relations' or 'kinsmen', or from *நாதன்*
'protector' or 'master'.]

நாளிதழ்/நாளேடு செய்தித்தாள் newspaper.
[Are நாளிதழ் and செய்தித்தாள் synonymous? Are weekly
newspapers also called நாளிதழ்? There is room for confusion to the general user.

The appropriate terminology seems to be 'தினசரிப் பத்திரிகை a daily'.]

நிகழ்காலம் 1 ஒரு நிகழ்ச்சி அல்லது செயல் நடந்துகொண்டிருக்கும் நேரம் present time.

2 (இலக்.) செயல் நிகழ்ந்துகொண்டிருக்கும் காலத்தைக் குறிப்பது present tense.

[We naturally expect a similar treatment of ***இறந்தகாலம்*** and ***எதிர்காலம்.*** They are as follows]:

இறந்தகாலம் ஒரு நிகழ்ச்சி நடந்தநேரம்; கழிந்த காலம் past time.

எதிர்காலம் 1 (நிகழ்காலத்தைத் தொடர்ந்து) இனி வரும் காலம் future.

2 (நிகழ்காலத்தைத் கடந்து) நிலைத்து நிற்கக் கூடிய வளர்ச்சி future prospects.

3 (இலக்.) வருங்காலத்தைக் குறிப்பது future tense.

[This kind of inconsistency and methodological haziness is user-unfriendly. It militates against the normal, accepted practice of dictionary-making, betraying as it does total lack of editorial coordination.]

நியமனம் 2 நேரடியாக ஒரு பொறுப்புக்கு ஒருவரை அல்லது தனக்குப்
பதிலாகச் செயல்பட ஒருவரை அமர்த்தும் முறை nomination.

[***நியமனம்*** signifies three things:

(i) பதவிக்கு அமர்த்துதல் appointment.

(ii) தேர்தல், பரிசு போன்றவற்றிற்காக ஒருவர் பெயரை முன்மொழிதல் formally suggesting sb as a candidate in an election, for a prize, etc., nomination.

(iii) ஒன்றிற்கான தேதி, நேரம், தலைப்பு போன்றவற்றைத் தெரிவு செய்தல் choosing a date, time, title, etc., for sth.]

And, it does not mean தனக்கு பதிலாகச் செயல்பட ஒருவரை அமர்த்தும் முறை - which is not நியமனம் but பிரதிநிதியாக அமர்த்தப்படுதல் deputation.]

நுண்கிருமி மனிதனுக்கு நோயையும் பொருள்களில் ரசாயன மாற்றத்தையும் ஏற்படுத்தும் நுண்ணுயிர்.

[Not all micro-organisms cause disease.]

நொண்டிச்சமாதானம்
நடந்த நிகழ்ச்சிக்குக் காட்டப்படும் வலுவற்ற, நம்பிக்கை ஏற்படுத்தாத காரணம் lame excuse.
[A lame excuse is not always on a past happening. It could be for a failing/failure/inability, having a bearing on a future event also (as in அவர் நாளைய கூட்டத்திற்கு வரப்போவதில்லையாம். அதற்காக ஏதோ நொண்டிச்சமாதானம் கூறிக்கொண்டிருக்கிறார்).
Again, it is not 'நடந்த நிகழ்ச்சிக்கு'. An excuse is offered for a non-performance, neglect, derelection, default, remissness, failing, etc.]

நொண்டிச்சாக்கு
lame excuse.
[This is what has been given as the English equivalent of the sense of ***நொண்டிச்சமாதானம்*** also.
In such cases, the lexicographer is obliged to explicitly state whether நொண்டிச்சமாதானம் and நொண்டிச்சாக்கு are synonymous; if they are not, the precise area in which they differ, etc. Such notes are not additional or optional information, but are an essential part of any user-friendly dictionary.]

நோய்நொடி
நோயும் நோயின் பாதிப்பும் illness and (its) effect.
[The *Dictionary of Idioms and Phrases in Contemporary Tamil* compiled by the same editorial team from the same database records '(சாதாரண அல்லது பெரிய) நோய்கள் (major or minor) ailments' as the meaning of **நோய்நொடி** *(231)*.]

பகடி[2]
(கடையை) வாடகைக்கு எடுத்தவரை வெளியேற்ற அவருக்குத் தரப்படும் கணிசமான தொகை.
[Inadequate definition. There is no indication as to whether the money paid is legal or illegal. The English equivalent provides no clue either to clear the mist.]

பட்டமணியம்
Village officer (formerly appointed in each village . . .
[Inexact. He was not appointed in 'each' village. It was for a manageable unit of villages and hamlets.]

பட்டி[2] (கிராமத்தில்) பிறர் நிலத்தில் பயிர்களை மேயும் ஆடு, மாடு ஆகியவற்றை (உரிமையாளர் வந்து மீட்டுச் செல்லும்வரை) அடைத்து வைக்கும் இடம் (cattle) pound.
[*பட்டி* is also a cowstall or a sheepfold, a current semantic reality of rural Tamilnadu.
Examples of such entries are numerous in this *Dictionary*. Surely, they cast a shadow over the authenticity and reliability of this work as a lexicographical guide.]

பதனம் கவனம்; ஜாக்கிரதை; பத்திரம் care; attention.
[A contemporary sense overridingly more frequent and active is பதம் கெடாமல் பேணுதல் preservation, conservation.] **பயிராகு** பயிர் விளைதல் be cultivated.
[There is yet another, more active and vibrant sense: விலங்குகள் கருத்தரித்தல், சினையாகுதல் (of animals) become pregnant.]

பரமாச்சாரியார் ஆன்மிக குருவை அழைக்கும் மரியாதைச் சொல்
[Prescriptive and conjectural. பரமாச்சாரியார் is primarily a great preceptor, a preceptor's preceptor, and the respectful address, etc., only stem from this.]

பழி[2] கடும் குற்றம், பெரும் தவறு charge; accusation.
[Neither this sense nor the one listed under **பழி**[1] வி. throws light on the meaning of பழிமுடி in the illustration பழிமுடிக்காமல் வாழப்போவதில்லை (p.841 under முடி[4]).]

பாய்ச்சல் 1 (விலங்குகளின்) மேல் நோக்கிய தாவல் leap; gallop; bound.
2 (ஒன்றை நோக்கிய) விரைவு headlong attack; bounce.
[The lack of correlation between Tamil and English in these two recorded senses apart,
we have 'irrigation' (as in பாய்ச்சல் நிலம்), and 'butting' (as in பாய்ச்சல்மாடு) not treated in this *Dictionary* (even though there is a faint hint of it in the English equivalent of the second sense of 'headlong attack').
These two senses are not ony contemporary, but they also represent the essential, vibrant communicative realities of rural Tamilnadu as a whole. There is yet another sense

universally alive, viz., threat of assault as in உன்னுடைய இந்த பாய்ச்சலுக்கெல்லாம் பயப்படும் ஆள் நானில்லை.]

பார்த்த (ஒரு திசையை) நோக்கிய facing (a direction) கிழக்கு பார்த்த வீடு.

[Incomplete signification. In an expression like வானம் பார்த்தபூமி, *பார்த்த* may denote 'being dependent on'. Also, a lexicographer cannot be oblivious to the use of *பார்த்த*in contexts such as பார்த்த ஞாபகம். நான் பார்த்த அமெரிக்கா வேறு. இன்று இருப்பது வேறு.]

பின்தங்கிய பிற்படுத்தப்பட்ட backward.

[Partial and inadequate. In a text like பாடத்தில் பின்தங்கிய அவன் விளையாட்டில் சிறந்து விளங்கினான், பின்தங்கிய signifies slow, dull or behindhand.]

பின்பாட்டு [The primary signification alone has been recorded. The extended sense of blind imitation/acceptance may not be immediately apparent to an uninitiated user of the language.

More importantly, *பின்பாட்டு* is one of the terms in Tamil whose metaphorical meaning seems to be on the way to overtaking the primary sense. As such, it needs to be recorded. One of the conspicuous failings of this *Dictionary*is its scanty treatment of connotative/metaphorical senses of words. Mere usage note such as உரு வ. before an illustrative example is hardly the way to represent the vibrant genius of a language that is embedded in the idiomatic and figurative expressions.]

பீராய் (பணம், பொருள் ஆகியவற்றை) . . . அலைந்து சேகரித்தல்

gather bit by bit.

[*பீராய்* also designates (தானிய மணிகளிலிருந்து கற்களை நீக்க) கொழித்தல் to pick out or sift (stones from grains) – a communicative reality breathing and active amongst the farming community of Tamilnadu who constitute nearly 70% of our population.]

புத்திசாலி எல்லாவற்றையும் புரிந்துகொள்கிற அறிவுடையவன்; அறிவாளி.

[Lexicography is a science in which precision, accuracy and explicitness are the ruling criteria of a definition. We cannot afford to have such sweeping expressions as 'எல்லாவற்றையும்'.

It provides no help to the user to understand who a *புத்திசாலி* is. Whether he is intelligent or a genius, he cannot have the ability to understand/comprehend/discern anything and everything.]

புலம் 1 (பல்கலைக்கழகத்தில்) தொடர்புடைய பல துறைகளை உள்ளடக்கிய பிரிவு faculty.

[It could also be one department in a college or university (as in the Faculty of English).]

புழுங்க [One strand of the metaphorical sense is hinted at in the illustrative example 'மனதில் வைத்துப் புழுங்காமல் யாரிடமாவது வாய்விட்டுப் பேசு' under the sense '(நெல்) அவிக்கப்படுதல்; வேகவைக்கப்படுதல் (of paddy) parboiled'.

The lack of clarity of this example is self-evident. It does not tell us of the possible causes of புழுக்கம், or of the emotions under which one will experience புழுக்கம். A user-friendly dictionary should explicitly record such of the figurative nuances as 'feeling heart-burning, enviousness, being lusty, etc.,' that the word *புழுக்கம்* unfolds beyond its primary sense.]

புறம்போக்கு தனியாருக்குச் சொந்தம் இல்லாத, அரசு வசம் இருக்கும் நிலம்

[Inadequate. It is not just 'not privately owned'. It is the land exempt from assessment either because it is set aside for a community purpose or because it is uncultivable. It also has a frequently used colloquial cannotative signification, viz., one who is unrestrained, wild or promiscuous.]

பூர்த்திசெய் 1 நிறைவேற்றுதல்; முழுமை அடையச்செய்தல் fulfil; complete; finish.

2 (விண்ணப்பம் முதலியவற்றை) நிரப்புதல் fill in (a form, etc.,).

[There are usages in current newspapers and in political discourses like இறந்துவிட்ட அவருடைய இடத்தைப்

பூர்த்திசெய்வது மிகவும் கடினம் - where it may mean 'பதிலாக இடம்கொள்ளல்' 'மாற்றீடு செய்தல்' to replace; to substitute for; to succeed, etc.]

பெண்மணி a respectful term for a woman.
[Not a linguistically sustainable definition. A word by itself is neither respectful nor blameworthy. An appropriate expression may be 'a term of respectful address/reference to a woman'.]

பெயர்ச்சொல் (இலக்.) வாக்கியத்தில் எழுவாயாக வருவதும் வேற்றுமை உருபு முதலியவை ஏற்பதுமான சொல் (வகை).
[For one thing, a lexicographical definition of a grammatical concept primarily concerns itself with the formal characteristics of the concept, not syntactic function or meaning even though they find a place where warranted. Even with respect to a noun's syntactic behaviour, it can be an object, a complement or an adverbial (as in நான் படித்த நூல், அவன் வாழும் ஊர், நீ எனக்கு அளித்த வாழ்வு, etc.).]

பெரிய ஆஸ்பத்திரி (அரசு நடத்தும்) எல்லாப் பிரிவுகளும் கொண்ட மருத்துவமனை; பொது மருத்துவமனை.
[Imprecise and indefinite, as are several articles in this *Dictionary* like ***புத்திசாலி, கலைக்களஞ்சியம்***, etc.,].

பேஷாக (மகிழ்ச்சியை வெளிப்படுத்தும் வகையில்) சிறப்பாக/(விருப்பத்தை வெளிப்படுத்தும் வகையில்) நன்றாக in a grand way/(expressing one's approval) with pleasure.
[In precise terms, the second component of the definition, derived as it is from Urdu *be-sak*, means 'certainly', 'surely', 'undoubtedly'.]

பொக்கு . . . உள்ளீடு முற்றாதது; உள்ளீடு இல்லாத தானியம் ill-developed grain; hollow pod.
[*பொக்கு* also denotes புண்ணின் காய்ந்த தோல் உரிபகுதி scale, which is very much seen in contemporary popular idiom.]

பொது [Apart from the three meanings recorded, ***பொது*** also denotes
சாதாரணம், சிறப்புத் தன்மை இன்மை being ordinary, not special – a sense that is as current as the other senses.]

பொது அறிவு உலக நடப்பு, அறிவியல் முதலியவை குறித்தஅடிப்படை அறிவு general knowledge.

[Very imprecise and user-unfriendly. பொது அறிவு is பல்வேறு துறைகள் சார்ந்த பொது நிலையிலானத் தகவல்களை அறிந்திருத்தல் knowledge of facts about a lot of different subjects, general knowledge.]

பொதுவாழ்வு (ஒரு நபர் ஆற்றும்) மக்கள் நல்வாழ்விற்கான பணி; மக்கள்
சேவை public life.

[Shrinking and enfeebling of a sprawling semantic actuality. பொதுவாழ்வு (public life) is not மக்கள் சேவை alone,
but also சமுதாயத்தின் அங்கமாக வாழும் அல்லது சமுதாயத்திற்கு அறிமுகப்பட்ட வாழ்வு – distinguishable from private life.]

போ[1] [Besides the nine senses their database has yielded, *போ* signifies:

(i) உரியதாகு to belong to, to be owned by (as in பாகப்பிரிவினையில் இந்த நிலம் யாருக்குப் போகப்போகிறது?).

(ii) இற to die (as in போனவரை எண்ணி அழுது என்ன பயன்?).

Surely, these are also the senses vogue in current speech.]

போக்குவரத்து [There is yet another sense, besides the three meanings recorded, viz., கொடுக்கல் வாங்கல் தொடர்பு, உறவு முறையிலான நெருக்கம் dealing or communication between relatives, etc. (as in சிறிது காலமாக அந்த இரு குடும்பங்களுக்கும் இடையில் போக்குவரத்து இல்லை என்று கேள்வி).]

போட்டுக்கொடு . . . அதிகமாகத் தருதல் pay extra.

['கோள்மூட்டு tell tales' is another sense that has gained so widespread a currency among the younger generation of Tamil speakers that it is poised to overshadow the other meaning.]

போனால் போகிறது

தேவை கருதி அல்லாமல் சலுகை அளவில் ஒன்று செய்யப்படுகிறது என்பதைத் தெரிவிக்கப் பயன்படுத்துவது.

[There is another distinctive sense, equally current and living: நேர்ந்துவிட்ட ஓர் இழப்பு, ஒரு தவறு, தீமைபோன்றவற்றைப் பொருட்படுத்தாது விடும் போக்கை அல்லது அவற்றின் தீவிரத்தைக் குறைக்க முயலும் நிலைப்பாட்டை உணர்த்துவது (as in அந்த வேலை கிடைக்கவில்லையா? போனால் போகிறது விடு. வேறு வேலைக்கு முயற்சிப்போம்).]

மணமகள் திருமணம் செய்துகொள்ளப்போகும் பெண்; கல்யாணப் பெண்.

மணமகன் திருமணம் செய்துகொள்ளப்போகும் ஆண்; மாப்பிள்ளை.

[A product of inadequate field study and lack of sociocultural

understanding. It may be: திருமண நாளன்றும் திருமணத்திற்குச் சிலகாலம் முன்னும் பின்னும் அவ்வாறு அழைக்கப்படும் பெண்/ஆண் - a usage so commonly in vogue around that a lexicographer cannot afford to shrink, contract or truncate it.]

மத்திய அரசு நாடாளுமன்றத்தில் பெரும்பான்மை பெற்ற கட்சியால் அமைக்கப்பட்ட அமைச்சரவை மூலம் நாட்டின் எல்லா மாநிலங்கள் மீதும் அதிகாரம் செலுத்த உரிமையுடைய அரசு (in India) central government.

[Elsewhere, this *Dictionary* describes நாடாளுமன்றம் as composed of மக்களவை and மாநிலங்களவை.

It is not necessary, in India , for a party to command a majority in *both* the Houses to form the government.]

மயங்கு 1 கவர்ச்சிக்கு உள்ளாகிக் கட்டுப்படுதல்; தன்வசம் இழத்தல்.

2 தன்னை மறத்தல்.

[These definitions lack precision and sharpness. One is not able to see how they warrant treatment as distinct senses of a polysemous word. The equivalents in English add to the sense of helplessness of the user. For under both the senses, we have 'be charmed'.]

மாலை பிற்பகலுக்குப் பின்னர் சூரியன் மறையும்வரை உள்ள நேரம், சாயங்காலம் evening.

[Universal literary usage and everyday use of language show

that மாலை (evening) does not end with the sunset, but extends up to bedtime (as in மாலைக்கல்லூரி evening college, which extends beyond sunset).]

மான் . . . ஒரு வகை விலங்கு deer, antelope.

[*மான்* is also a suffix, a bound morpheme affixed to nouns (as in கல்விமான்), where it implies possession - a usage very much in current speech.]

மானாவாரி 1 மழைபெய்து விளையும் விளைச்சல் dry cropping.

2 *மேட்டு நிலப் பகுதி* upland.

[It has a secondary, idiomatic sense also: being uncared for, unprotected (as in பாத்திரங்களை வீட்டில் வைத்துப் பூட்டிவிட்டுச் செல். மானாவாரியாக வெளியில் போட்டுவிடாதே). Such of these idiomatic realities inform the language of the folks, and they run into large numbers.

It is precisely this kind of tongue comparable to the ancient Prakrits of the Vedic Sanskrit and Vulgar Latin, from which many of the modern north Indian languages and the modern European languages respectively evolved.]

மிட்டா/மிட்டாதார் கிராமத்தில் வசித்துக்கொண்டு பெரிய அளவில் உள்ள தனக்குச் சொந்தமான நிலத்தை விவசாயம் செய்து வந்தவர்.

மிராசு/மிராசுதார் ஒரு கிராமத்தின் அங்கமாகச் சொந்த நிலத்தில் பண்ணை முறையில் விவசாயம் செய்து அந்தஸ்தோடு இருப்பவர்.

[*It is not clear whether மிட்டா and மிராசு are the same or* different. If same, why not காண்க reference? If different, where does the difference lie? Again, why are the signification of *மிட்டா* in past tense form, and that of *மிராசு* in the present tense?]

முக்கல் முக்கும் செயல் groan made while struggling; straining.

[Of no less currency and frequency than this recorded sense is *the stench as of grains owing to dampness, etc. (as in* முக்கல் அரிசி, முக்கலடி).]

முட்டி² (இலங்.) (பெரும்பாலும் கள் இறக்குவதற்குப் பயன்படுத்தும்) கலயம்.

[*முட்டி* is not peculiar to Sri Lanka. It is a current, living term in Tamilnadu.

For a lexicographer, every limb of his article is important.

He needs to pay equal attention to punctuation, labels of various classes and illustrations as much as to the definition. One looks up a dictionary for meaning; another for some grammatical guidance; a third for certain featuresof field/mode/style of discourse, etc.]

முட்டு[2] பெ. (ஒன்று விழாமல்) தாங்கும் அல்லது (நகராமல்) தடுக்கும் கட்டை முதலியவை prop; block.
[The inadequacy of this entry raises an issue of lexicographical conception.
The verb **முட்டு**[1] (butt, knock) functions as a noun also (as in மாடு ஒரு முட்டு முட்டியது). Here, as also in a number of instances, verbs appearing as nouns has been completely overlooked. All verbs in the language do not function as nouns; or for that matter, not all words in the language belong to more than one part of speech. It is then the proper domain of the lexicographer to explicitly indicate the words of one word class assuming the function of another word class. A similar word, புகழ், has two entries, one for the verb and another for the noun in this *Dictionary* itself.]

முத்து [Apart from the three senses recorded, *முத்து* denotes அம்மைக் கொப்புளம் (pock of smallpox, pustule) in contemporary usage (as could be seen in குழந்தை உடலில் முத்து போட்டுள்ளது).]

முழுகாமல் இரு கருத்தரித்தல்
[Precisely, it is கருப்பமாக இருத்தல் (as in அவள் மூன்று மாதமாக முழுகாமல் இருக்கிறாள்).]

முன்னுரை நூலாசிரியரால் நூல் குறித்த கருத்துகள் அடங்கிய அல்லது நூலுக்கு அறிமுகமாக அமையும் கட்டுரை preface (in a book).
[First, the user is scared away by the ambiguity involved in the subject-predicate concord of the two clauses that constitute the definition.
The syntax of a dictionary definition must be straightforward, simple, explicit and clear, which this definition does not seem to be.]

மெய்க்கீர்த்தி அரசனுடைய பரம்பரை . . . முதலியவற்றைப் பாடல் வடிவில்

தெரிவிக்கும் கல்லில் பொறித்த வரலாற்றுச் செய்தி.
[Imprecise and incorrect. மெய்க்கீர்த்தி is a poetic genre, not wholly historical, nor is it necessarily inscribed on stone.]

மேகநோய்/மேகப்புண் ஆணின் பிறப்புறுப்பில் புண்களை உண்டாக்கும் ஒரு பால்வினை நோய் syphilis.
[Unlexicographic treatment of a medical condition. மேகநோய் and மேகப்புண் are not the same. While the latter is the infection of the genitals, the former is the venereal disease progressing from the infection of the genitals via the skin and mucous membrane to the bones, muscles and brain.]

மேய் [Only the primary sense of 'to graze' has been recorded. *மேய்* has rich connotative possibilities all of which have gone untreated in this *Dictionary*. There are, for instance:
(i) கட்டுக்குள் வைத்திருத்தல் control, govern (as in இந்தக் குழந்தைகளை மேய்க்கவே அம்மாவுக்கு நேரம் போதவில்லை).
(ii) ஒழுக்கமின்றிச் சுற்றித் திரிதல் move around with a licentious or lustful intent (as in vd;d> ,t;tsT Neuk; CHNkar; nrd;wpUe;jhah?).]**Nkyhz;(ik)**

இயக்குநர் நிர்வாகத்துக்காக அரசின் ஒப்புதலுடன் நியமிக்கப்படும் விசேஷ
அதிகாரங்கள் தரப்பட்ட உயர் அதிகாரி managing director (appointed with the approval of government).
[Wide of the mark, and a product of conjecture. A managing director is an official having executive control or authority. It is not necessary that he should be appointed with the approval of the government.]

மொட்டைக் கடிதம்

குற்றமோ குறையோ கூறிக் கையெழுத்தும் முகவரியும் இல்லாமல் அனுப்பப்படும் கடிதம் . . . anonymous letter.
[Blurred and ambiguous. For one thing, 'குற்றமோ குறையோ கூறி' may appropriately be parenthetical information. It is primarily a letter from an unknown or undeclared source or authorship.]

மொய்யெழுது (திருமணம் முதலிய சடங்கின்போது) பணம் பரிசாக அளித்தல்
present money (at the time of wedding, etc.).

[This is only the primary sense. *மொய்யெழுது* has at least two figurative extensions, viz. (i) to donate grudgingly for a charitable cause, and (ii) to write off a debt, etc. that are irrecoverable. These senses have frequent, productive uses in contemporary discourses much more than that of the primary sense, and they are not obviously derivable from the primary sense.]

யாத்திரிகன் பயணம் மேற்கொள்பவன்; பயணி traveller; pilgrim.
[யாத்திரிகன் is not just a பயணி. It has had deep religious and sociocultural associations, which the definition in Tamil does not reflect.]**வஞ்சம்** காண்க **வஞ்சகம்**
[Under ***வஞ்சகம்***, only one meaning is recorded: deceit. *வஞ்சம்* and *வஞ்சகம்* are neither identical nor synonymous. In contemporary use, *வஞ்சம்* also signifies பழிக்குப்பழி revenge (as in வஞ்சம் தீர்).]

வந்தேறி டையில் வந்து குடியேறியவர் newcomer; immigrant.
['இடையில்' is not only redundant, but misleading. An immigrant is a person who comes as a permanent resident to a country other than his native land.]

வம்புதும்பு வீண்வம்பு unnecessary interference.
[It is not merely that Tamil and English equivalents do not go together. Interestingly, the *Dictionary of Idioms and Phrases in Contemporary Tamil* compiled by the same editorial team from the same database interprets வம்புதும்பு as வீண்தொல்லை, தேவையற்ற சண்டை trouble one can do without.]

வரை [Apart from the two senses listed, viz., (i) up to, till, and (ii) until, as long as, there could also be 'as far as' (as in எனக்குத் தெரிந்தவரை, நான் அறிந்தவரை), which the two senses recorded cannot express.]

வலுச்சண்டை வலிந்து ஆரம்பிக்கும் சண்டை.

வம்புச்சண்டை வலியச் சென்று ஏற்படுத்தும் சண்டை.
[The definitions are so imprecise and hazy that one is unable to see whether these two terms are synonymous or different. Theillustrations render no help either.
In actuality, while *வலுச்சண்டை* is unprovoked, *வம்புச்சண்டை*

implies intention to cause trouble or botheration.]

வலைவீசு தப்பாமல் கிடைப்பதற்கான ஏற்பாடுகளை மேற்கொள்ளுதல் take measures (to get s.o. or sth without fail).

[It has an erotic/lewd/undesirable connotation also (as in வங்கிப் பணியிலுள்ள அவனுக்குப் பல பெண்கள்/பெண்களின் பெற்றோர்கள் வலைவீசுகிறார்கள்).]

வழிநூல் முதலில் தோன்றிய நூலில் சொல்லப்பட்டவற்றை ஏற்றுத் தேவையான மாற்றங்களைச் செய்து எழுதப்படும் நூல் a treatise based on the thesis of a previous work entirely but with additional materials.

[Wide of the mark and ambiguous. It is not "முதலில் தோன்றிய நூலில் சொல்லப்பட்டவற்றை ஏற்று . . . " A வழிநூல் is a *secondary work* as distinct from a *primary* or an *original* text.

Tolkāppiyam (1585-89) very precisely enunciates the nature and content of a வழிநூல்: It is in the nature of a summary, elucidation, synthesis or translation/adaptation of an original text.]

வற்புறுத்து 1 (ஒன்றைச் செய்யுமாறு திரும்பத் திரும்பக் கூறி) கட்டாயப்படுத்துதல் compel; force; put pressure (on s.o).

2 (தொடர்ந்து) எடுத்துரைத்தல் exert pressure; pressurize.

[It is not clear as to how these two senses warrant separate numbering; nor do the illustrations provide any help.]

வாக்களி . . . வாக்கைப் பதிவுசெய்தல் give one's vote (by using ballot or by other means).

[Partial and fragmentary. We have another popular and widespread sense of this term, viz., உறுதி கூறுதல் to make a promise, to give one's word (as in அவருக்கு உதவி செய்வதாக வாக்களித்திருக்கிறேன்).]

வாங்கு[1] 1 ஏற்றுக்கொள்ளுதல். 2 தனதாக்கிக்கொள்ளுதல். 3 அடைதல்.

4 பெறுதல். 5 (வேலை) அதிகமாகச் செய்யவைத்தல்.

6 (தண்டனையாக உடல் உறுப்பை வெட்டி) நீக்குதல்.

7 (அடி, உதை போன்றவற்றிற்கு) உள்ளாதல்.

[None of these meanings helps one interpret the sense of in expressions like மூச்சுவாங்கு, இந்த எழுத்துக்குக் கால்வாங்கு, etc.

And, these expressions are by no means removed from the content or the spirit of 'contemporariness' in language use.]

வாசல்படி வாசலில் அமைந்திருக்கும் படி step on the doorway.
[A product of insufficient research and corpora. In usage, வாசல்படி is always வாசல் (doorway) itself. Besides, the more usual literal sense is not வாசல் அமைந்திருக்கும் படி, but either வாசலின் மேல்பாகம் (lintel) or வாசலின் அடிப்பாகம் (door-sill) as could be seen in குனிந்து செல். வாசல்படியில் தலைஇடிக்கும்.]

வாசனை [1] மணம் fragrance; smell. 2 (படிப்பு, கல்வி முதலியவை ஒருவரிடம் இருப்பதற்கான) அடையாளம்; தடயம் touch or trace (of learning, education, etc.,).
[The second sense calls for a more appropriate, weighty and charged definition. It is not exactly 'அடையாளம்' or 'தடயம்', but ஒட்டுதல், பற்றுதல், சாயல், சார்புநிலை savour, flavour, redolence, zest or breath.]

வாயடி (செயலில் காட்டாமல்) வாயளவில் பேசுதல் pay lip-service.
[***வாயடி*** also signifies வெத்துவேட்டால் அச்சுறுத்துதல், ஆரவாரப்
பேச்சால் மருட்டுதல் bluff, browbeat by words – a sense which is in common currency today.]

வாழ்க்கை வரலாறு ஒருவருடைய வாழ்க்கையைப் பற்றி எழுதியது biography; account of one's life.
[The definition, in both English and Tamil, poses crippling problems of intelligibility.
Is it by the subject himself or by another person? 'Biography' says it is by another person. 'Account of one's life' says it is bythe subject himself. The Tamil part does not make things clear either. Dictionary is, by universal consensus, described as the essential work of reference, the ultimate authority and arbiter in matters of language use.]

விட்டுத்தள்ளு (ஏவல் வடிவத்தில் மட்டும்) பெரிதுபடுத்தாமல் ஒதுக்குதல் leave aside.
[It is a vibrant, highly expressive term in Tamil, and this *Dictionary* has circumscribed its semantic range.
It means அது கிடக்கட்டும், அது பற்றிக் கவலை வேண்டாம்,

பொருட்படுத்த வேண்டாம் never mind, ignore, disregard, pay no attention to , do not give a second thought to, cancel from the mind, etc.

At one level, it is used to comfort or console, and at another level, it is used to evade a question, or to suggest that sth is not important (as in பாத்திரம் உடைந்துவிட்டதா? விட்டுத்தள்ளு. வேறொன்று வாங்கிக்கொள்வோம். இந்த வேலை போய்விட்டதா?

விட்டுத்தள்ளு.நம்மூர் தொழிற்சாலைக்கு அத்த வாரம் ஆள் எடுக்கிறார்கள்.

அம்மா! நான் வெளிநாடு செல்லலாமென்றிருக்கிறேன். அதை விட்டுத்தள்ளு. நீ எப்பொழுது திருமணம் செய்துகொள்வதாக எண்ணம்?)]

விடுவி (அடைபட்டு அல்லது கட்டுண்டு இருக்கும் நிலையிலிருந்து) விடுபடச்செய்தல் release; set free; free.

[In the present-day language of administration, *விடுவி* is 'to relieve' (replacing a person who is on duty) – one of the realities that mark off what is termed contemporary Tamil.]

வித்தை 1 வியப்பு அடையச்செய்யும் வகையில் நிகழ்த்தப்படும் செயல்; சாகசம் feat.

[Partial and inadequate. A feat is an action or a piece of work that needs skill, strength or courage. By extension, it is a noteworthy act or achievement.

But *வித்தை* in popular perception and use is associated with தந்திரம், மாயவித்தை (magic, jugglery, trickery, artifice) also.]

வில்லன் கதையில் தீய நடத்தை அல்லது கெட்ட நோக்கம் உடைய பாத்திரம் villain (in a story, etc.).

[Today, the word வில்லன் has liberated itself from the fetters of fiction, and has become a part of everyday social discourse. To restrict its use to fiction is then to deny an important social reality vis-à-vis language. As such, a second meaning, viz., a person guilty or capable of wickedness, an evil-doer, needs recording, notwithstanding the obviousness of such a meaning.]

விலைபேசு 1 பேரம் நடத்துதல் bargain. 2 விலைக்கு வாங்குதல் buy.

[These are denotative senses.

விலைபேசு is charged with a figurative sense, viz., to compromise on good, lofty or honourable things of life (as in அவர் எந்த நிலையிலும் தன்மானத்தை விலைபேச மாட்டார்). At higher levels of learning and scholarship, it is these extended or secondary significations that are sought after by the user,apart from the fact that the vigour and vitality of a languageare sustained by such senses even as multiplicity of denotations and breadth of word-corpus add to the richness and variety of a language.]

விலைபோ விற்பனையாதல் get sold.
[A fecund and productive term treated scantily. It approximates to ***விலைபேசு*** with regard to the metaphorical designation of compromising oneself on things of honour and personal worth.
Secondly, again at the figurative level, it denotes எடுபடு, ஏற்புக்கு உரியவராகு அல்லது உரியதாகு be acceptable or effective, succeed, work (used with a tinge of slight or contempt (as in நீ வேலை தேடி வெளிநாடு செல்லவேண்டியதில்லை. உனக்கு உண்மையான திறமையிருந்தால் அது இந்தியாவிலேயே விலைபோகும்).]

விறுவிறு என்று வேகமாக; விரைவாக quickly; briskly.
[Partial and utterly incomplete. We have expressions of contemporary use such as வீக்கத்திற்குப் பத்து போட்ட இடம் விறுவிறு என்று இழுக்கிறது. இந்தப் புண் விறுவிறு என்று குத்துகிறது. குழம்பு விறுவிறு என்று உறைப்பாக இருக்கிறது. In them *விறுவிறு என்று* points to twitching pain, throbbing ache and pungent taste respectively.]

வினாடிவினா பதில் அளிக்கச் சில வினாடிகளே அளித்துப் பொது அறிவைச் சோதிக்க நடத்தும் போட்டி quiz.
[Indefinite and hazy. For one thing, it is not the testing of general knowledge alone; nor is it just a contest or competition.
It can be a competition, game or an academic (informal) examination for testing one's knowledge.]

வினை (இலக்.) வாக்கியத்தில் பயனிலையாக வருவதும், செயலைக்குறிப்பிடுவதும் அதற்கு ஏற்ற காலம் காட்டும் உருபை ஏற்பதுமான சொல் வகை verb.

[Ambiguous and misleading. A verb is not a predicate. It forms the main part of the predicate of a sentence. For example, in a sentence like அவர் படுக்கையில் உறங்குகிறார், படுக்கையில் உறங்குகிறார் is predicate, and உறங்குகிறார் is verb.
This misconception extends to other entries like
வினைமுற்று
also, affecting the academic utility and credibility of this *Dictionary*.]

வினைத்திரிபு (இலக்.) தன்மை, முன்னிலை, படர்க்கை ஆகிய மூன்று இடங்களையும் மூன்று காலங்களையும் காட்டுவதற்கு வினைச்சொல் அடையும் மாற்றம் conjugation of a verb.
[An example of the absence of well-formulated methodological framework and procedure, and a style manual. While the entry on ***இடம்*** defines what தன்மை, முன்னிலை and படர்க்கை are, there is no description of மூன்று காலங்கள் under ***காலம்.***
Consequently, the user stands unable to make sense of this term ***வினைத்திரிபு***.
It is not just a methodological inadequacy; it is a lexicographical failing. For there is no description of மூன்றுகாலம் in other entries like **வினைத்தொகை** also. And we cannot assume that every user of dictionaries knows what the three tenses are.]

வேற்றுமை 2 (இலக்.) (வாக்கியத்தில் பெயருக்கும் வினைக்கும் உள்ள உறவைக் காட்டுவது (in grammar) case.
[Wide of the mark and misleading. வேற்றுமை is the form of a noun or a pronoun that shows its relationship to another word in a phrase or clause (not necessarily to a verb in a sentence), as could be seen in கண்ணில் சொத்தை, அறிவால் சிறந்தவர், பிணிக்கு மருந்து, கூழுக்கு வேலை, கரும்புக்கு வேலி, நாட்டின் விடுதலை, பசுவினது கன்று, etc.]

ஜப்தி கடன் கொடுத்தவர் ஏமாற்றப்படாமல் இருக்க, கடன் வாங்கியவரின் சொத்துகளைச் சட்டப்படி கைப்பற்றுதல் attachment of property.
['ஏமாற்றப்படாமல்' is too coloured a term in this context.

Besides, attachment of property is resorted to for non-payment of taxes, etc., also.
How is the purpose of a dictionary served where the definitions are partial, fragmentary, incomplete?]

ஜாமீன் கைதாகிக் காவலில் இருப்பவரை நீதிமன்ற நிபந்தனைகளுக்கு உட்பட்டும், உத்தரவாதம் தந்தும் விடுவித்துக் கொண்டுவரும் முறை/மேற்குறிப்பிட்ட முறையில் உத்தரவாதமாகச் செலுத்த வேண்டிய தொகை bail/deposit.[This term also denotes surety, security provided by one for another person's payment of a debt – a sense widely prevalent in borrowing, especially from financial institutions.]

As these samples of articles quoted show, lexical definitions remain the weakest spot in Cre-A's *Dictionary.* As such, a few words need to be said about the essential principles of defining a dictionary word (dealt with in detail in the *Lexicon* evaluation):

A dictionary definition is primarily the identification of the word by *genus* and *differentia*, that is , "the word must first be defined according to the class of things to which it belongs, and then distinguished from all other things within that class" (Landau 120). Among other things, it should be substitutable for the word in context, avoid circularity, correspond to the part of speech of the word defined, and the most essential elements of meaning must come first, the most incidental elements later. Measured against these norms, Cre-A's *Dictionary* is wanting with respect to several entries. Again, the unlexicographic attitude of "the user knows" marks an equally large number of articles such as **சீர்மரபினர்**, **சோதனைக்கூடம்**, **தொடர்வைப்புக் கணக்கு**, **நாளேடு**, **நியமனம்**, **வாழ்க்கை வரலாறு**, etc. This must be seen in the light of the fact that the cardinal principle to be adhered to while writing definitions is: "The definer must put himself in the place of someone who hasn't the vaguest idea of what the word means and try to anticipate the kinds of wrong assumptions such a person might make . . ." (132).

Absence of field study, non-use of expert opinion, lack of specialist consultation (notwithstanding the claims made in the prefatory texts) have severely affected the completeness of definitions in numerous instances like **அகச்சான்று**, **ஆயுள்காப்பீடு**, **உச்சிமாநாடு**, **கடையடைப்பு**, **சிறுதெய்வம்**, **தடய அறிவியல்**, **துடைப்பக்கட்டை**, **புத்திசாலி**, **பொதுஅறிவு**, **பொதுவாழ்வு**, etc. A

considerable number of definitions remain truncated and incomplete on account of two basic flaws, viz., truncated corpora and non-adherence to the tested norms of definition-writing.

Nowhere is the weakness of definitions more evident than in the case of linguistic/grammatical terms such as **துணைவினை, சொற்றொடர், வினை, வினைத்திரிபு**, etc., which mirror the breakdown and failure of advisory opinion, critical reading and the hierarchical editorial scrutiny which are the uncompromising and indispensable activities marking the evolution of a dictionary making pursuit. Another limitation, conspicuously evident in this *Dictionary*, which has grave, far-reaching consequences for the Tamil language, is the extremely selective representation of idioms and phrasal verbs.

Considerations such as these are not matters of theoretical interest to be abstractly realized in a dictionary. Lexicography is a *craft*, reader-focussed and reader-centred, with an immediacy of the ease of comprehension and productive capability. It is "not a theoretical exercise to increase the sum of human knowledge but practical work to put together a book that people can understand" (Landau 121).

III Lack of correspondence between grammatical designation and sense equivalent

It is one part of speech being defined in the form of another. Zgusta, enumerating the cardinal principles of good defining, speaks about the unlexicographic and user-unfriendly nature of the tendency to have the definition not corresponding to the part of speech of the defined (257-58). For, substitutability of the lexeme in context being an important criterion of definitions, the definition of the lexical word must necessarily be written in accord with the grammatical function, or part of speech of the word defined. That is, the definition of a noun begins with a noun, that of an adjective with an adjective, and so on. Even as "it is not always possible or wise to make definitions substitutable, such as those of the prepositions *to* and *of* ", "in general this rule is faithfully observed and should not be ignored without good reason" (Landau 134). Cre-A's *Dictionary* suffers from serious, many-sided impairment in this regard.

At one level, the grammatical designation of an entry word and the grammatical form of its sense equivalent in English do not correspond, and at

another level, there are conspicuous internal inconsistencies in the grammatical forms of sense equivalents in English within the same entry or meaning.

That is, a word designated as a noun, for example, will have its sense equivalent in the form of an adjective or adverb. Again, a word will have one sense in the noun form and another sense in the adjective from, etc. In yet another case, where there are two synonymous sense equivalents of a word, one would be a noun and the other an adjective, etc. This problem runs through the whole of the *Dictionary*.

Apart from its lexicographical implications, it will seriously affect the serviceability of this *Dictionary* as a pedagogical tool. Examples:

Lack of correspondence between the grammatical designation of the entry word and the form of its sense equivalent in English

அதிசயம் *(பெயர்)*	strange
அயன் *(பெயர்)*	outstanding
அர்த்தபுஷ்டி *(பெயர்)*	meaningful
அருமை (பெயர்)	worthy of admiration
அரைவேக்காடு (பெயர்)	incomplete
அனுகூலம் (பெயர்)	favourable
அனுசரித்து (வினையடை)	accommodating
இணைபிரியாமல் (வினையடை)	inseparable
உதவாக்கரை (பெயர்)	useless
கல்தா (பெயர்)	expel; dismiss
குட்டிக்கரணம் (பெயர்)	backpedal; backtrack
குறுகல் (பெயர்)	narrow
சக (பெயரடை)	co-
சன்னம் (பெயர்)	fine, thin
சாமானியம் (பெயர்)	1 ordinary. 2 easy.
சுமுகம் (பெயர்)	smooth; amiable
சுளுவு (பெயர்)	simple; easy
சுறுசுறு என்று (வினையடை)	fly into (a rage)
சேர்ந்த (பெயரடை)	of
தனி (பெயர்)	alone

திரும்பி (வினையடை)	return
தீவிரம் (பெயர்)	extreme
தொழில்முறை (பெயர்)	vocational; professional
நிரம்ப (வினையடை)	great; abundant
நிலைபேறு (பெயர்)	everlasting
பகரம் (பெயர்)	instead
பிறகு (பெயர்)	afterwards
புனர் (பெயரடை)	re-
பொறுத்த (பெயரடை)	depend on
மத்தி (பெயர்)	mid
மதுரம் (பெயர்)	delightful; sweet
மந்தணம் (பெயர்)	confidential
மெத்த (பெயரடை)	greatly; much
மோகனம் (பெயர்)	charming; bewitching

Internal inconsistency in the grammatical forms of sense equivalents in English

அதிசயம் (பெயர்)	that which causes wonder; strange
உன்னிப்பு (பெயர்)	1 watchfulness; keenness; intent. 2 serious.
எதிரிடை (பெயர்)	contrariness; against
கதம்பம் (பெயர்)	mixed; mixture
காரம் (பெயர்)	severe; severity
காலி (பெயர்)	empty; unoccupied; vacancy
கிடைமட்டம் (பெயர்)	horizontal; lying position
சமயோசிதம் (பெயர்)	presence of mind; appropriate to the situation
சிதைவு (பெயர்)	state of decay or ruin; mangled out of shape
தூய்மை (பெயர்)	1 cleanliness. 2 clean.
தெளிவு (பெயர்)	1 clear. 2 clear; evident; obvious. 3 brightness.
பரம்பரை (பெயர்)	lineage; hereditary
மத்தி (பெயர்)	mid; centre
வலு (பெயர்)	strength; strong
விசித்திரம் (பெயர்)	1 strangeness; queerness. 2 strange.

விந்தை (பெயர்)	strange; wonder
விரிவு (பெயர்)	1 extensive. 2 elaborateness.
ஜவாப் (பெயர்)	1 answer. 2 responsible.
இணைபிரியாத / இணைபிரியாமல் (பெயரடை / வினையடை)	inseparable
மோட்டா (பெயரடை) (தடித்தது ; கனமானது)	1 coarse. 2 rough.

IV Lack of correspondence between SL and TL senses

It is foresighted of the Cre-A's *Dictionary* makers that they have thought it necessary to include the English equivalents in an essentially descriptive, generating type of dictionary for the Tamil language. This bilingual component would be of great help to both the L_1 and L_2 users of Tamil in this era of increasing cross-cultural communication and globalization of trade and commerce. It is for this reason that major bilingual dictionaries are nowadays designed as dictionaries of communication for the native speaker of either language (Ilson 15-24). Besides, English is becoming a world language, "and one of the side-effects of this trend is that more and more is being said and written in English about things that have nothing to do with Anglo-American culture. And, it is also one of the lexicographer's jobs to make sure that we all understand one another in English . . . ." (Hartmann 43). Obviously then, the target language component, though it is in the nature of an equivalent, must be invested with as much of semantic adequacy and sharpness as to be a substitute for the L_1 definition.

Here again, we run into certain difficulties with Cre-A's *Dictionary*. Not infrequently, we come across entries in which the same English equivalent is used for distinct, numbered significations of a polysemous word, seriously affecting its serviceability as a translation aid, besides restricting its productive potential. A few samples:

கவர்ச்சி	1 quality that holds one's attention, attraction.
	3 special charm, attraction.
	4 fascination.
ஈர்^{1}	1 pull towards; attract
	3 attract (one's attention, etc, or s.o towards oneself).
மட்டும்	1 alone; only.
	2 only (not more than).

	4 alone.
தீவிரம்	1 seriousness.
	2 seriousness.
வற்புறுத்து	1 compel; force; put pressure (on s.o.).
	2 exert pressure; pressurize.

In certain other instances, the metaphorical extension of a word has been hinted at only in the illustrative examples with no reference to it in the English equivalent. Considering the fact that such connotative significations constitute an integral, vibrant component of language, their non-inclusion in the English equivalents amounts to a serious inadequacy. A sample:

நுகத்தடி yoke

(உ-ரு. வ.) ஏகாதிபத்தியத்தின் நுகத்தடியை உதறியெறிவது அவ்வளவு சுலபம் இல்லை.

This is an inadequacy because the figurative sense is not simple or explicitly derivable. For like many other instances, yoke connotes sway, dominion, or servitude, or it may be a bond or union especially that of marriage. The attitude of 'the user knows' is hardly a user-friendly one.

At a third level, the sense equivalents in English are either imprecise and inexpressive or unrelatable to the definitions in Tamil. These instances, running into a sizeable number, are such that the native speaker would fairly be able to use them, but they tend to be obscure or misleading to the non-native speaker. This difficulty is compounded by the apparent lack of coordination between the definers in Tamil and the contributors of English equivalents, as also the absence of vigorous, firm editorial control over the text as a whole. Samples:

உட்கருத்து (வெளிப்படையாகத் தெரியாத) நுண்மையான செய்தி intended sense; purport.

['Intended sense' is the sense that is intentional, meant or designed, and 'purport' is also intentional, ostensible. They do not correspond with the sense in Tamil. The appropriate term may be 'underlying sense' or 'import'.]

உயர்வு (அளவு, விலை, மதிப்பு போன்றவற்றில்) அதிகரிப்பு; கூடுதல் raise (in salary); increase.

['raise' in this sense is American English, which is not followed in this *Dictionary*. It may be 'rise'.]

மேலே வரும்படி செய்தல்; மேலெழுதல் raise. (309)

கிளைநதி (of a river) branch (311).

[The more usual term is 'tributary'.]

கூடாது செய்த செயலைச் செய்திருக்க வேண்டியது இல்லை என்பதைத் தெரிவிக்கும் சொல் should not (do or have done).

['should not (do)' is wrong vis-a-vis the tense reference in Tamil.]

கைத்தாங்கலாக . . . கீழே விழாத வகையில் ஆதரவாகத் தாங்கிப்பிடித்து throwing the hand around a person in a supporting manner.

[It is 'arms' – not 'hand'.]

கோ[2] (வியர்வை, சீழ் முதலியவை) திரள்தல்; தானியத்தில் பால்) பிடித்தல் (of sweat, tears, etc) form as beads.

[(தானியத்தில் பால்) பிடித்தல் is not 'form as beads', but ' be in the milk (as grain)'. Even for திரள்தல் 'collect' would be more appropriate than 'form'.]

சாபக்கேடு பழிக்கப்பட்ட நிலை; சீர்கெட்ட தன்மை, cursed state; accursed thing. லஞ்சம் ஜனநாயக அமைப்பின் சாபக்கேடா!

[*சாபக்கேடு* is not just a நிலை or தன்மை, but also a person or thing symbolizing the cursed state.]

ஒரே குறிப்பிட்ட ஒருவரை அல்லது ஒன்றைத் தவிர வேறு இல்லாத one and only; the only.

['one and only' is used to emphasize that sb is famous, and not in the sense indicated here.]

சான்றோர் அறிவு, பண்பு முதலியவற்றில் சிறந்தோர் one who excels in noble acts; noble. சான்றோர் நிறைந்திருக்கும் அவை.

[The definition in Tamil, as also the illustration, refers to சான்றோர் in plural number, while the English equivalent is singular.]

தப்பித்தவறி 1 . . . நோக்கம் இல்லாமல் : தவறுதலாக by accident or chance.

2 தற்செயலாக by chance.

[While the sense distinction in Tamil is fairly clear, it is rather blurred in English.

Such instances are cripplingly large in this *Dictionary* (as in **அதிகாரம்**[1]: 1 authority. 2 right to exercise power. *அதிசயம்* : 1 wonder. 2 strange. ***நேர்***[1] : 1 happen ; occur. 2 happen.]

முடி[1] வி. இயலுதல் can.

['can' is not a lexical verb in English.]

முதல்வர் 1 முதலமைச்சர் Chief Minister; Premier.

[Even though 'Premier' may designate the head of a government, by convention it is not used to refer to a chief minister.]

விட்டுத்தள்ளு பெரிதுபடுத்தாமல் ஒதுக்குதல் leave aside.

['Never mind', 'pay no attention to', 'ignore' or 'disregard' may be more appropriate.]

பேனாக்கத்தி பிடிக்குள் மடக்கி வைக்கக்கூடிய சிறு கத்தி penknife; jackknife.

[A jackknife is a large knife with a folding blade – not a small knife.]

மயக்கமருந்து Anaesthesia

[It is 'anaesthetic' – not anaesthesia.]

கரம்பு சாகுபடி செய்யாத நிலம் ; தரிசு uncultivable land. (259)

[It is 'uncultivated land' – not uncultivable.]

நிரையசை (யாப்பில்) இரு குறில் சேர்ந்தோ குறிலும் நெடிலும் இணைந்தோ இவ்விரண்டும் ஒற்றுடன் கூடியோ வரும் அசை a metrical syllable consisting of a combination of short, long vowels and a consonant.

[Ambiguous and blurred.]

வசதி செல்வமும் பொருளும் ஏற்படுத்தித் தரும் வாய்ப்பான நிலை means; amenity.

[Apart from its grammatical inaccuracy, 'amenity' does not seem to convey the sense intended.]

வயதுக்கு வா (பெண்) பருவமடை (of girls) come of age.

['Coming of age' does not denote a girl attaining puberty. It merely means that the person concerned reaches the age when he/she has an adult's legal rights and responsibilities. ***சமை***[2] and ***சாமர்த்தியப்படு*** have the same impreciseness.]

முதியோர் வயதில் மூத்தவர்: வயதானவர் senior citizen; old people; the aged.

[The user is thrown into confusion as to whether *முதியோர்* is in singular or plural number, as 'citizen' is singular and the other two are plural forms.]

ராணுவத்தினர் மேம்பாட்டுக்காக for ex-service men (369).

மேல்வட்டி (வட்டிக்கு வாங்கிய) கடனைத் திரும்பக் கடனாகக் கொடுத்துப் பெறும் அதிக வட்டி sum taken on loan which is lent in turn with higher interest by the borrower.

[While in the definition in Tamil, வட்டி is the subject, the English equivalent makes 'the principal' the subject.]

மஞ்சள்காணி ஒரு பெண்ணைத் திருமணம் செய்து கொடுக்கும்போது பெற்றோர்கள் சீதனமாகத் தரும் வீடு, நிலம் முதலியவை land gifted to one's daughter at the time of her marriage.

['land' cannot be extended to imply house also. It could at least be 'land, etc'.]

நபர் people (922).

வார்த்தை சொல் word; utterance; advice.

[These three English words are not synonymous. 'advice' may be separated in a numbered sequence.]

வரவேல் 4 (செயப்பாட்டு வாக்கியத்தில்) . . . அனுப்புமாறு கேட்டல் அல்லது வேண்டுதல் be invited.

[***வரவேல்*** is not passive. வரவேற்கப்படு (with the auxiliary verb படு is the passive verb.]

உயிர்மெய் எழுத்துக்களில் in consonants (297).

ஒரு வினைமுற்று a predicate form (348).

[Predicate and verb are not the same].

முதல் பாட்டின் இறுதிச் சொல்லையோ தொடரையோ அடியையோ அடுத்த பாட்டின் தொடக்கமாகக் கொண்டு இயற்றப்படும் நூல் a literary work . . . in which the last word, phrase or line of the preceding verse forms the opening of the succeeding (27).

[Inexact. It may be 'a literary work . . . in which the last word, phrase or line of a verse forms the opening of the succeeding verse.]

வழிச்செலவு பிரயாணத்தின்போது ஏற்படும் சிறு செலவு sundry expenses; travelling expenses.

['sundry' is not specifically related to travel. It merely denotes 'various' or 'not important enough to be named separately'.]

வழித்தோன்றல் குலத்தில் அல்லது வம்சத்தில் தோன்றியவன் persons of one's line; descendant.

[The Tamil definition is in singular number. One in English is plural. The other is singular. Such instances seriously impair the worth and credibility of a dictionary.]

முதல்நூல் சிறந்த அறிவுடையவரால் இயற்றப்பட்டு அதன் வழியில் பல நூல்கள் எழுதப்படுவதற்கான அடிப்படை நூல் a fundamental work of eternal value.

['eternal value' is too large a claim, not suggested in the Tamil definition. 'Eternal' implies things existing or continuing for ever, which முதல்நூல் (an original or a primary work), however great it may be, is not.]

பசை பணவசதி affluence.

['affluence' is an abundant supply of money, etc, which பசை is not.]

பழி[2] கடும் குற்றம்: பெரும் தவறு charge, accusation.

[The senses in Tamil and English are totally incompatible. While in English, a charge is an official claim of sb committing a crime or wrong, and accusation is a statement accusing sb of doing sth wrong or bad, in Tamil it is the act itself. Interestingly, the illustrations go more with English than with the sense in Tamil.]

V Grammatical inaccuracies in TL senses

Generally, dictionary criticism does not include a section on grammatical inaccuracies in definitions, translation equivalents or other such components of an entry text. The normative intent of the dictionary is so compulsive a fact that there is hardly an occasion or a need for the user or the critic to be confronted with

grammatical errors in the structural components of the text. More often than not, Grammar and Dictionary are viewed as complementary parts of the overall description of a language.

That there has arisen a need for the scrutiny of grammatical accuracy of the sense equivalents in English in Cre-A's *Dictionary* is a matter of serious concern (even as these equivalents are for the most part mere phrases).

It is common knowledge that "language users have recourse more to the Dictionary than to the Grammar, whether they are first-language users or second-language users" (Ilson 53), and it has been argued that a Dictionary should "provide a foreign learner with all the information he needs without referring him to handbooks of grammar" (Al-Kasimi, qtd. in Ilson 53). It is equally obvious that the secondary school and university language teachers on the one hand, and the beginning and intermediate learners of language on the other rely on dictionaries (though often bilingual dictionaries, Hartmann 46) more than any other single category of dictionary users. Ever so often, these people look upon dictionaries as the ultimate authority, as code-books of correctness, and accuracy of usage notes, syntax and collocation, as much as guides to comprehension of sense content and linguistic communication. Any wanting and even slips in this regard would make serious inroads into the conceptual bases of the dictionary itself, not to speak of the impairment of its usableness. The following are some of the instances of grammatical inadequacy in the English equivalents in Cre-A's *Dictionary:*

1. A large number of inadequacies relate to the inappropriate use of pro-forms:
   - (i) . . . one on his completing sixty years(59)
   - (ii) One who has no knowledge of things outside his or her own small sphere (305)
   - (iii) One who brings infamy to his family (317)
   - (iv) One who pursues his work (258)
   - (v) . . . one joins his palms together (897)
   - (vi) the period of one's life before he becomes a monk (761)

2. Grave errors relating to certain verbs in English (express, enjoy, exert, inform, appreciate, assure, etc., which are followed by nouns or pronouns or V-ing forms:)
   - (i) a suffix used to express that . . .(77)
   - (ii) a verb to express that . . . (348)
   - (iii) a phrase to express that . . . (793)

3. Errors relating to the use of articles:
   - (i) in course of time (787) [The correct form is 'in the course of time']

(ii) the second crop of paddy on p.536, and
second crop of paddy on p.718.
Similary, the young ones on p.315, and young ones on p.314.
(iii) the long pole in a ஏற்றம் (698)
(iv) ஏழை poor (659)
(v) hundred verses (27)
(vi) அந்நியன் 1 a stranger. 2 foreigner. (27)
(vii) with a view of assessing (195)
(viii) take rest (223)
(ix) with raised voice (23)
(x) in a unpleasant job (350)
(xi) a reported or inferred one [an inferred] (77)

4. Errors relating to phrasal verbs/idiomatic expressions:
(i) object [object to] (71)
(ii) attending the call of nature (299)
(iii) boss over [boss about/around] (72)

5. Errors relating to number:
(i) உள்ளாடை brief (972)
(ii) in some forms of dances (780)
(iii) allotted to individual or institutions (505)
(iv) amenity; facility (892)
(v) paddy of five months duration (401)
(vi) funeral rites (under **அந்திமக் கிரியை**) and funeral rite (under **அந்திரட்டி**).

6. Archaic/literary expression: thrice (461)

7. Errors of a miscellaneous nature:
(i) practiced by Gandharvas (practiced – American spelling) (253)
(ii) help one's dependents (264)
(iii) wages given to the workers employed for harvesting, sawing wood or making bricks, etc., ['or' followed by 'etc' is not a usual syntactic order in English] (59)

(iv) low; less [one in absolute degree, other in comparative degree – being placed together] (343)

(v) a helping or dummy verb that has no meaning or any aspect of its own. . . . (470)

VI Inadequacies in illustrative examples

Generally, verbal illustrations, whether citations from the corpus or invented phrases and clauses, provide information about

(i) the preferred form of spelling, hyphenation or compounding of the entry unit

(ii) its register, mode and style

(iii) its etymology

(iv) its historical status such as obsolescence, archaicness, etc.

(v) its grammatical context, that is, its formal, functional and semantic behaviour within a sentence (its occurrence (a) as a noun, verb, an adjective, an adverb, etc; (b) as a subject, an object, adverbial, etc., and (c) as performing an agentive, instrumental, a recipient, an attributive, affected, etc., function in a clause)

(vi) its inflectional range and possibilities

(vii) its collocational behaviour

(viii) its designative meaning or meanings across registers and styles of discourse, and

(ix) the range of its metaphorical applications.

Unabridged historical dictionaries provide citations that include all or most ofthese elements. Pedagogical dictionaries specifically exclude (iii) and (iv), and accommodate as many of the rest as their considerations of space and their perception of the needs of the target users permit. General purpose dictionaries go in for them with extreme selectivity and economy. Dictionaries of individual registers and dialects make use of quotations or invented sentences primarily to authenticate or exemplify their definitions. The fifth category of dictionaries, viz., synchronic dictionary, does have a specifically focused use for illustrations.

A synchronic dictionary treats the lexical stock of a language as it exists at a given point of time. Steering clear of historical description of words on the one hand, and the segmental lexicographical approach on the other, this type of

dictionaries is descriptive in perspective and character, recording the words and interpreting their senses in consonance with their usage at that point of time. The characteristic conventions that inform the usage of words, both grammatical and discoursal, and their primary significations and metaphorical extentions as they obtain within the temporal space constitute the domain of the maker of a synchronic dictionary. His necessary preoccupation vis-a-vis illustrations then revolves around exemplifying the distinctive forms of words and their distinctive designative possibilities which mark them off from their inherited traits. The maker of the synchronic dictionaries has to examine and identify the distinctive traits of contemporariness of the individual words of his chosen corpus and illustrate their use. Howard Jackson's observation is worth-quoting:

Certainly it is the case that illustrative examples perform useful backup to the explicit grammatical designation, in clarifying in real language data what is stated abstractly and generally. It is in the illustrative examples also that convergence between grammar, meaning and usage takes place: carefully chosen examples can illustrate what is typical of the lexical and grammatical usage of a lexical item. (Ilson 58)

Providing verbal exemplification of each of the entries in the dictionary as a matter of methodological convention or consistency may be even user-friendly, but hardly does it add to the intrinsic character or strength of a synchronic dictionary.

Cre-A's *Dictionary of Contemporary Tamil* is a general purpose synchronic-descriptive dictionary. One of the conspicuous features of this *Dictionary* is the provision of liberal, constructed illustrations. These illustrations can be examined from the point of view of the norms and criteria discussed above on the one hand, and on the other, in terms of the claims made for them in the prefatory pages of the *Dictionary*.

According to the front matter by the chairman and the chief editor of the *Dictionary*, the illustrative examples are not actual quotations from the corpus of the data, and that these (invented) examples are intended to help the user (i) know the given lexemes in their specific syntactic contexts, and (ii) understand the semantic possibilities and dispersion of the given lexeme (xxi). Again, in the key to the use of this *Dictionary*, besides repeating the above claim, it has been pointed out that where the definitions are self-sufficient and self-explanatory, they are not followed by examples (xxxvi).

Looked at in terms of their conception and perspective, the illustrative examples of this *Dictionary* do constitute the mainstay of the grammatical apparatus of this work and should remain a pioneering contribution to the practice of lexicography in Tamil. In a majority of instances, particularly in relation to

terms and significations of contemporary usage, the illustrations not only throw light on the definitions, but they look almost indispensable to the understanding of the current contextual behaviour of many of the adjectives, adverbs and adverbial particles. They are extremely user-friendly, clarifying the definitions and helping mark off synonyms and polysemous strands of words. Their syntactic simplicity and their sociocultural immediacy should make this *Dictionary* a landmark and a worthy model of future lexicographical practice in Tamil. A few examples would be in order:

ஆம்[1] இணை இ.சொ. (கேள்வி வடிவில் இருக்கும்) கூற்று உண்மையாக இருக்குமானால் அல்லது உண்மை என ஏற்கப்படுமானால் ஒருவர் அதனுடன் உடன்படுவதைத் தெரிவிக்கும் சொல்; an expression in the affirmative when the statement (in the form of a question) is a fact or to be taken as true; yes. 'இது உன் தம்பியா?' 'ஆம், என் தம்பிதான்'./ 'அவர் நேற்று வந்திருந்தாரா?' ' ஆம், வந்திருந்தார்.'/கேட்டதற்கு 'ஆம்' 'இல்லை' என்பதுதான் அவர் பதிலாக இருந்தது.

ஆம்[2] இ.சொ. 1: (-அல் என்பதை இறுதியில் உடைய வினை வடிவத்துடன் சேர்க்கப்படும்போது) ஒரு நிகழ்ச்சி நடக்கக் கூடியது, ஒரு செயல் நிகழ அனுமதிக்கப்படுகிறது, ஒரு செயல் நிகழ்வது பொருத்தமானது முதலியவற்றைத் தெரிவிக்கும் விகுதி; a suffix added to verbal noun ending in – அல் to express the likelihood of the specified event taking place, permission to do sth., approval of an action, etc. (can be translated as) 'may' or 'can'. விதியை மீறியதற்காக விசாரணைக் குழுவின் முடிவுப்படி அவர் தண்டிக்கப்படலாம்./ நேர்முகத் தேர்வு முடிந்தது. நீங்கள் அனைவரும் போகலாம்/ குடிநீர் வசதி ஏற்படுத்தித் தந்ததற்காக இவரை எவ்வளவு வேண்டுமானாலும் பாராட்டலாம். 2: வாக்கியத்தில் தெரிவிக்கப்படும் செய்தி பிறர் வழியாகத் தெரியவந்த ஒன்றுதான் என்பதை உணர்த்தப் பயன்படும் விகுதி; a suffix used to indicate that the information conveyed in the sentence is only a reported or inferred one. அவருக்கும் அவர் மனைவிக்கும் சண்டையாம்./ இயற்கையான மரணம் இல்லையாம், தற்கொலையாம். 3: கூற்றின் உண்மையை

ஏற்பதில் ஒருவருக்குள்ள அவநம்பிக்கையை வெளிப்படுத்தப் பயன்படும் விகுதி; a suffix used to express that the speaker does not concede what is stated. குடிசை போல் ஒரு கட்டடம், இது பள்ளிக்கூடமாம்./ அவர் நல்லவராம், அவரை நம்பலாமாம்.

ஆம்[3] இ.சொ. (ஓர் எண்ணோடு இணைக்கப்படும்போது) தொடர்ச்சியில் வரிசையை அல்லது நிலையைக் காட்டப் பயன்படுத்தப்படுவது; ஆவது; ordinal suffix. எட்டாம் தேதி/இரண்டாம் வகுப்பு.

ஆயிற்று வி.மு. 1: ஒருவர் ஒன்றை நிறைவேற்றிக்கொள்வதிலும் இரண்டில் ஒன்றை முடிவுகட்டுவதிலும் எவ்வளவு தீவிரம் காட்டுகிறார் என்பதை அல்லது முடிந்துபோன ஒன்றோடு தனக்கு எந்தச் சம்பந்தமும் இல்லை என்பதைச் சுட்டிக் காட்டப் பயன்படும் சொல்; used as a comment on somebody's demand for sth, or to express one's determination to settle a matter one way or another or one's disowning further responsibility in a matter. திடீரென்று வந்து ஆயிரம் ரூபாய் கொடுத்தால்தான் ஆயிற்று என்று நின்றால், நான் என்ன செய்வது?/ நீ ஆயிற்று, நான் ஆயிற்று என்று சண்டை போட்டார்கள்./ சொத்தைப் பிரித்துக் கொடுத்துவிட்டேன். இனிமேல் நீங்கள் ஆயிற்று, உங்கள் பிரச்சினை ஆயிற்று. 2: (பெரும்பாலும் முன்னிலையிலும் படர்க்கையிலும்) ஒரு நபர் ஒன்றின் மீது காட்டும் ஈடுபாட்டை மற்றவர் பாராட்டாமல் அலட்சியப்படுத்துவதைத் தெரிவிக்கும் வகையில் (அந்த நபரின் மீதும் அந்த நபரின் கவனத்திற்கு உரியதானதன் மீதும்) இணைக்கப்படுவது; (usually with second and third person) used by the speaker to belittle the activity to which s.o. pays too much attention and care (added to both the person and the object of attention). வேலையில் மூழ்கியிருந்தவரைப் பார்த்து 'நீங்களும் ஆயிற்று, உங்கள் வேலையும் ஆயிற்று, சாப்பிட வாருங்கள்' என்றாள்./ 'அவருக்கு நாய் என்றால் மிகவும் பிரியம்', 'ஆமாம் அவரும் ஆயிற்று, அவர் நாயும் ஆயிற்று'. 3: (பெரும்பாலும் தன்மை இடத்தில்) ஒன்றிற்குத் தான் எல்லா விதத்திலும்

பொறுப்பேற்றதாகக் கூறி நம்பிக்கையை ஏற்படுத்தும் விதத்தில் பயன்படுத்தும் சொல்; (usually with first person) used to express the assurance of the speaker that he is there to help. உனக்கு நாளைக்குள் ஆயிரம் ரூபாய் வேண்டும், அவ்வளவுதானே, நான் ஆயிற்று.

மட்டும் இ.சொ. 1: பலருள் ஒருவரை அல்லது பலவற்றுள் ஒன்றை வரையறுத்துக் கூறும் சொல்; alone; only. இந்தக் கோயிலில் பெண்கள் மட்டுமே அனுமதிக்கப்படுவார்கள்./ சமையல் அறையில் மட்டும் ஜன்னல் இல்லை. 2: வரையறுத்துக் கூறப்படும் அளவுக்கு மேல் இல்லை என்பதைக் கூறும் சொல்; only (= not more than). பத்து ரூபாய் மட்டும் கொடுங்கள்! / எங்கள் சோப்பின் விலை, உள்ளூர் வரி உட்பட, ரூபாய் மூன்று மட்டுமே!/ நான்கு மாணவர்கள் மட்டும் கணக்கைச் சரியாகச் செய்திருக்கிறார்கள். 3: பொது விதிக்கு மாறாக நடந்துகொள்ளும் ஒருவரைத் தனிப்படுத்திக் காட்டும் சொல்; a term used to single out the exception. நீங்கள் மட்டும் ஆபாசமாகப் பேசலாமா? / 'தம்பியை ஏன் அடித்தாய்?', 'அவன் மட்டும் என்னைக் கிள்ளலாமா?' 4: நீக்கப்படும் ஒருவரோடு அல்லது ஒன்றோடு முடிந்துவிடவில்லை என்பதைக் காட்டும் சொல்; alone. எங்கள் கட்சி மட்டும் புதிய வரி விதிப்பை எதிர்க்கிறது என்று நினைக்காதீர்கள்! 5: வரை; மட்டில் as far as; to the extent. என்னால் முடிந்த மட்டும் உதவி செய்கிறேன்.

வெறுமனே வி.அ.(பே.வ.) 1: எதுவும் செய்யாமல்; எதுவும் இல்லாமல்; சும்மா; without being occupied; idly. முயற்சி செய்யாமல் இப்படி வெறுமனே உட்கார்ந்திருந்தால் வேலை எப்படிக் கிடைக்கும்? / அவர்கள் இருவரும் சண்டைபோடும்போது நீ வெறுமனே பார்த்துக்கொண்டிருந்தாயா?/ வீடு வெறுமனே கிடக்கிறது. 2: அவசியமானதுகூட இல்லாமல்; without anything to accompany; as it is. சோற்றை எப்படி வெறுமனே சாப்பிட முடியும், குழம்பு வேண்டாமா? 3: உரிய முறையில் அல்லாமல்; அந்த நேரத்திற்கு ஏற்றபடி; without the usual accompanying action; for form's sake.

கதவை வெறுமனே சாத்திவிட்டுக் குப்பை கொட்டப் போனாள்.

சும்மா வி.அ. அ. (எதிர்பார்க்கிற ஒன்று இல்லாமல் என்பதைக் குறிக்கும் வழக்கு) 1: நோக்கம், பிரதிபலன் இல்லாமல்; without any purpose or motive. சும்மா வந்தேன். / தாத்தா சும்மா கதை சொல்லமாட்டார், காலைப் பிடித்துவிட வேண்டும்! 2: செய்வதற்கு எதுவும் இல்லாமல்; without having anything to do. இரண்டு வருஷமாக வீட்டில் சும்மாதான் இருக்கிறேன். 3: பயன் இல்லாமல்; without any use. தண்ணீர் சும்மா போய்க்கொண்டிருக்கிறது. 4: தயக்கம் இல்லாமல்; without hesitation எனக்கு வந்த கடிதம்தான், சும்மா படித்துப்பார்! 5: அதிகக் கவனம் இல்லாமல்; without much effort or care. பாடங்களைச் சும்மா ஒருமுறை பார்த்தால் போதும், பரிட்சை எழுதிவிடுவேன். 6: எதிர்பார்ப்பது இல்லாமல்; without what is expected. குழந்தை இருக்கிற வீட்டுக்குச் சும்மா போக முடியுமா? ஆ. (அழுத்திக்கூறும்போது அல்லது இரட்டித்து வரும்போது) 7: (தேவை இல்லாமல்) அடிக்கடி; often (without any need or necessity). சும்மா பணம் கேட்டுத் தொந்தரவு செய்யாதே! / அவர் வீட்டுக்கு ஏன் சும்மா போகிறாய்? இ. (வாக்கிய முடிவில் வினாவாக வரும்போது) 8: எளிது; (in a rhetorical question) sth. easy. கதை எழுதுவதென்றால் சும்மாவா?

Another area where the illustrations break new grounds in lexicographical practice in Tamil is the exemplification of auxiliary verbs. Examples:

செய்[2] து.வி. 1: ('செய' என்னும் வாய்பாட்டு வினையெச்சத்தின் பின் அல்லது எதிர்காலப் பெயரெச்சம் + ஆறு, படி என்னும் தொடரின் பின்) ஓர் ஆக்க வினை; (after an infinitive of a verb or after future relative participle + the postposition ஆறு and படி), used as a causativizer. அவனை உடனே மதுரைக்குப் போகச்செய்தேன். / என் நண்பர்தான் என்னை வீடு வாங்குமாறு செய்தார். 2: சில பெயர்ச்சொற்களோடு இணைக்கப்பட்டு அவற்றை வினைப்படுத்தும் வினை; used as a verbalizer. கைதுசெய் / அடக்கம்செய். 3: வாக்கியத்தின்

நிறைவிற்காக மட்டும் முதன்மை வினையோடு இணைந்து வழங்கும் பொது அல்லது போலி வினை; a helping or dummy verb that has no meaning or any aspect of its own but combines with the main verb to complete the sentence. அப்பா திட்டவும் செய்தார் அடிக்கவும் செய்தார்./ நான் நல்ல சம்பளம் வாங்கத்தான் செய்கிறேன்.

படு[2] து.வி. அ. (நெறிப்படுத்து வினை) 1: சில வகைப் பெயர்ச்சொற்களோடும் வினையடிகளோடும் இணைந்து 'உள்ளாதல்' என்ற பொருளில் அவற்றை வினைப்படுத்தும் வினை; when added to certain nouns and verb bases it is used as a verbalizer in the sense of 'experience'. 'subject to'. துன்பப்படு / பெருமைப்படு / உடைபடு / வகுபடி ஆ. (துணைவினை) 2: 'செய' என்னும் வாய்பாட்டு வினையெச்சத்தின் பின் செயப்பாட்டுத் தன்மையை உணர்த்தும் துணை வினை; after an infinitive of a verb it is used as a passivizer. விஷச் செடிகள் அழிக்கப்பட வேண்டும்./ போரில் கொல்லப்பட்டான். 3: (உ.வ.) பெரும்பாலும் 'அழிதல்' என்னும் பொருளைக் குறிக்கும் செயப்படுபொருள் குன்றிய வினைகளுடன் இணைந்து குறிப்பிட்ட செயல் முழுமை பெற்றிருப்பதைக் காட்டும் ஒரு துணை வினை; when added to certain intransitive verbs in the semantic area of 'destroy', it indicates that the action has attained completion. அழிந்துபட்ட நாகரிகத்தின் எஞ்சிய சின்னங்கள்/ போரில் இறந்துபட்டவர்களுக்காகக் கட்டிய ஸ்தூபி.

வை[2] து.வி. அ. (நெறிப்படுத்து வினை) 1: செய என்னும் வாய்பாட்டு வினையெச்சத்தின் பின் ஓர் ஆக்க வினை; after an infinitive it serves as a causative verb. குழந்தையைத் தூங்கவை./ புகை கண்களில் நீரை வரவைத்தது. ஆ. (துணை வினை) 2: குறிப்பிடப்படும் நிலையில் முதன்மை வினையின் செயல் நீட்டிக்கப்படுவதைத் தெரிவிக்கப் பயன்படும் துணை வினை; an auxiliary indicating the continuation of the state described by the main verb. புகையிலையை வாயில் ஒதுக்கிவைத்துக் கொண்டார். / அவரைப் போட்டியிலிருந்து விலக்கி வைத்திருக்கிறார்கள். 3: செய்வதால் நேரும் நன்மை கருதி அல்லது செய்யாமலிருப்பதால்

நேரும் விளைவு கருதி முன்னேற்பாடாக ஒரு செயல் நிகழ்த்திக் கொள்ளப்படுவதைத் தெரிவிக்கும் துணை வினை; an auxiliary used to indicate that the action is carried out or performed as a forethought. எண்ணெய் விலை குறைந்திருக்கிறது.

வாங்கிவைத்துக்கொள். / அவருடைய கோபத்திலிருந்து தப்புவதற்காகச் செய்துவைத்த ஏற்பாடுதான் இது. 4: தொல்லைதரும் நிகழ்ச்சி, ஒன்றைச் செய்ய வேண்டிய கட்டாயம் முதலியவற்றைக் குறித்துத் தன் விருப்பமின்மையைத் தெரிவிக்கப் பயன்படுத்தும் துணை வினை; an auxiliary used to indicate disapproval of one's action or sth. done under compulsion. படிக்கட்டில் நின்று பயணம் செய்கிறீர்கள், விழுந்துவைத்தீர்கள் என்றால் நான் அல்லவா பொறுப்பு? / ருசி இல்லாத சாப்பாட்டைச் சாப்பிட்டுவைத்தேன்.

Again, in the treatment of several polysemous verbs, the illustrations prove to be an invaluable aid to the user in understanding the diverse senses and grammatical contexts. Examples:

அடி[1] வி. அ. (அறைதல் அல்லது அறைபடுதல் என்னும் முறையில் உள்ள வழக்கு) 1: கையால் அல்லது கம்பு முதலியவற்றால் அறைதல்; ஒன்றை மற்றொன்றின் மீது பலத்துடன் அறைதல்; beat; hit (with the hand or with a cane, etc.); strike (sth. against sth.). குழந்தையைக் கையாலும் அடிக்கக்கூடாது. கம்பாலும் அடிக்கக்கூடாது./ புடவையைக் கல் மீது அடித்துத் துவைத்தாள்./

தங்கத்தைக் காய்ச்சி அடித்துத் தகடாக்கினார்./ அந்தக் கொடுமையான பேச்சு நெஞ்சில் சம்மட்டிகொண்டு அடிப்பது போலிருந்தது. 2: (அறைந்து) தாக்குதல் அல்லது கொல்லுதல்; attack or kill (by striking): strike dead; kill. காட்டில் ஆடு மேய்க்கப் போனவனைப் புலி அடித்துவிட்டது./ நேற்று வீட்டில் ஒரு பாம்பை அடித்தோம்./ ஆடு அடித்து விருந்து வைத்தார்கள். 3: (இலக்கில்) படும்படி எறிதல்; hit (with a stone); throw; pelt. நாயைக் கல்லால் அடிக்காதே! 4: (ஆணி முதலியவற்றை) உட்செலுத்துவதற்கு

அறைதல்; drive (a nail, etc.). மாட்டுக் குளம்பில் ஆணி அடித்து லாடம் கட்டினார்கள். 5: தட்டி ஒலி எழுப்புதல்; make sound by striking; ring. கோவில் மணியை அவன் கணகணவென்று அடித்தான். 6: (மணி, கடிகாரம்) ஒலித்தல்; (of a bell) ring; (of a clock) strike. கடிகாரம் பத்து முறை அடித்துவிட்டு ஓய்ந்தது. 7: (சிறகை) ஓசையுடன் அசைத்தல்; flap (the wings). புறவை சிறகை அடித்துப் பறந்தது. 8: பதியும்படி அழுத்துதல்; strike (sth. as to leave an impression); stamp, தபால் தலையில் முத்திரை அடித்தார். ஆ. (ஒன்றின் இயக்கம் இல்லது விளைவைத் தெரிவிக்கும் முறையில் உள்ள வழக்கு). 9: (வெயில், குளிர் முதலியன பலமாக) உறைத்தல்; (of sunshine, light) strike, shine (esp. strongly); (of cold) bite (intensely). முகத்தில் சுரீரென்று வெயில் அடித்தது. 10: (காற்று, மணம் பலமாக) வீசுதல்; (of wind, smell) blow (esp. strongly). மணிக்கு எண்பது மைல் வேகத்தில் புயல் அடித்தது./ சாக்கடை நாற்றம் பயங்கரமாக அடித்தது. 11: (அலை) மோதுதல்; (of waves) beat (upon); dash (against). கரையில் அலை அடிக்கிறது. 12: (மழை வலுவாக) பெய்தல்; (of rain) lash; (of drizzle) fall. கோடை மழை திடீரென்று பிடித்து அடித்து ஓய்ந்தது./ சாரல் அடிக்கிறது. 13: (இதயம்) துடித்தல்; (of heart) beat. 14. ஓசையுடன் அசைதல்; flutter. காற்றில் கொடி படபட வென்று அடித்துக் கொண்டது. இ. (ஒன்றை உருவாக்குவதில் அறைவதை ஒத்த ஒரு செயலை உள்ளடக்கிய வழக்கு). 15: (ஒன்றை இயக்குவதன் மூலம்) உட்செலுத்துதல் அல்லது வெளியேற்றுதல்; pump in; inflate; pump. கால்பந்துக்குக் காற்று அடிக்க வேண்டும்./ குழாயில் ஒரு வாளி தண்ணீர் அடித்து வை. 16: (ஒன்றை) கலக்குதல்; beat; stir. இரண்டு முட்டை அடித்து மாவில் ஊற்றிப் பிசை. 17: அச்சிடுதல்; print. கல்யாணப் பத்திரிகை அடித்தாகிவிட்டது./ கள்ள நோட்டு அடித்தவர் கைது. 18: (கூடாரம்) ஏற்படுத்துதல்; set up; pitch (a tent). தொல் பொருள் ஆராய்ச்சியாளர்கள் கூடாரம் அடித்துத் தங்கினார்கள். 19: (பை முதலியன) தைத்தல்; stitch (bag, etc.,) ; make

இந்தத் துணியில் இரண்டு பை அடித்துக் கொடு./ கால்சட்டையின் ஓரம் பிரிந்திருக்கிறது, அதை அடித்துக் கொடு. 20: (சுண்ணாம்பு, வண்ணக் கலவை) பூசுதல்; coat; cover (sth. with paint). சுவருக்குச் சுண்ணாம்பு அடிக்கிறான்./ மாட்டுக் கொம்புக்கு வர்ணம் அடிக்க வேண்டும். ஈ. (சில மரபு வழக்கு). 21: (கஞ்சா அல்லது சாராய வகை) உட்கொள்ளுதல்; smoke (bhang); drink (arrack, etc.,). கஞ்சா அடித்தவன் கண்கள் சிவந்திருந்தன. 22: (காய்ச்சல்) ஏற்படுதல்; காணுதல்; run (a temperature). குழந்தைக்கு இரண்டு நாட்களாகக் காய்ச்சல் அடிக்கிறது. 23: (அதிர்ஷ்டம், யோகம்) வாய்த்தல்; ஏற்படுதல்; (of luck) strike. அவனுக்கும் ஒரு முறை அதிர்ஷ்டம் அடித்தது. 24: (பட்டியல், நூல் முதலியவற்றிலிருந்து பெயர், சொல் முதலியவற்றை) நீக்குதல்; strike off (a name, word from a list, book, etc.); score out. பணம் செலுத்தாததால் பதிவேட்டிலிருந்து அவன் பெயரை அடித்துவிட்டார்கள். 25: பறித்துச் செல்லுதல்; திருடுதல்; make off with; filch. கூட்டத்தில் என் பையிலிருந்த பேனாவை யாரோ அடித்துவிட்டார்கள். 26: (வண்டியில் ஏற்றி) கொண்டுவருதல்; (கொண்டுவந்து) கொட்டுதல்; carry (sand, bricks, etc. in a cart); unload. நாளை ஒரு வண்டி மணல் அடித்து விடு!/ முதலில் மணல் அடித்துவிட்டுக் கப்பி அடியுங்கள்! 27: (ஒருவரை மற்றொரு நிலையில் இருக்கும்படி) ஆக்குதல்; (அவசியம்/ தேவை இல்லாதபடி) செய்தல்; cause; make (s.o. to be in a different state); make (sth. unnecessary / unwanted). அவளுடைய அழகு அவனைப் பைத்தியமாக அடித்து விடும் போலிருந்தது./ அவர் தூங்கி விட்டதால் என் பதிலுக்கு அவசியம் இல்லாமல் அடித்துவிட்டார்./ பழைய கடிகாரம் என்றாலும் ஓடிக்கொண்டிருக்கிறது, பழுதுபார்க்கிறேன் என்று சொல்லி நன்றாக இருப்பதையும் இல்லாமல் அடித்து விடாதே!

போ[1] வி.

அ. (மனிதரும் இயக்கம் உள்ள பிறவும் நீங்கிச் செல்லுதல் தொடர்பான வழக்கு). 1: (பெரும்பாலும், பேசுபவரிடமிருந்து விலகி அல்லது பேசுபவர் குறிப்பிடும் இடத்துக்கு) செல்லுதல்; go (mostly away from the speaker or to the place

mentioned by the speaker). கடைக்குப் போய்விட்டு வருகிறேன்./ இந்த ரயில் திருச்சிக்குப் போகுமா? 2: (வாகனங்கள் குறிப்பிடப்படும் இடத்துக்கு அல்லது குறிப்பிடப்படும் வழியாக) செல்லுதல்; (of vehicles) go (to a place). இந்தப் பேருந்து மயிலாப்பூர் வழியாகப் போய்க் கடற்கரையை அடைவதற்கு முப்பது நிமிடங்கள் ஆகும். ஆ. (இயக்கம் இல்லாதவற்றுக்கு இயக்கம் இருப்பது போல் கூறும் வழக்கு) 3: (தூக்கம், வலி முதலியவை) நீங்குதல்; (of sleep, pain, etc.,) go; leave. காப்பி குடித்ததும் தூக்கம் போய்விட்டது./ இன்னும் தலைவலி போகவில்லை. 4: (இருப்பது நீங்கி) இல்லை என்று ஆகுதல்; be lost. கண் பார்வை போயிற்று./ வேலை போயிற்று. / என் மானம் மரியாதை எல்லாம் போயிற்று. 5: (மின்சாரம் போன்றவை) இயக்கத்திலிருந்து நிற்றல்; go off (water, power supply, etc.,). காலை பத்து மணிக்குப் போன மின்சாரம் இப்போதுதான் வந்திருக்கிறது. 6: (காலம்) கழிந்து நீங்குதல்; (of time) pass. பகல் போய் இரவு வந்தது. 7: (குழாய், பாதை முதலியவை ஓர் இடத்தில்) அமைந்திருத்தல்; (of pipe, path, etc.,) pass through. வீட்டின் பின்பக்கமாக மின்சாரக் கம்பி போகிறது./ இந்தப் பாதை காட்டு வழியாகப் போகிறது. இ. (பிற வழக்கு). 8: (வீடு, நிலம் போன்றவை) விற்பனையாதல்; (of house, land etc.,) be sold. இந்த வீடு லட்ச ரூபாய் வரை போகும். 9: (எண்களைக்குறித்து வருகையில்) கழிக்கப்படுதல்; be subtracted; be taken away. ஐம்பது ரூபாயில் செலவழித்த முப்பது ரூபாய் போக பாக்கி எங்கே?

Notwithstanding, that terms relating to linguistics, at least most of them, have not been exemplified remains a serious inadequacy in this *Dictionary*. Definitions alone, however well-made and complete, are necessarily wanting in clarifying concepts in registers like grammar, poetics and prosody which are intrinsically complex and technically charged. Much of their complexity stems from the fact that in a grammatical term, for example, there is an interplay of form, function and meaning. And terms of prosody and poetics have their definitions clothed largely in technical terminology. That is why even in dictionaries, where illustrations are selective and sparse, we find exemplifications

of such terms accompanying their definitions. Given below are a few of the entries of grammatical terms in this *Dictionary* unaccompanied by exemplifications:

வினைத்திரிபு	தன்மை, முன்னிலை, படர்க்கை ஆகிய மூன்று இடங்களையும் மூன்று காலங்களையும் காட்டுவதற்கு வினைச்சொல் அடையும் மாற்றம்.
வினைத்தொகை	மூன்று காலத்திற்கும் பொருந்தும் வகையில் இருக்கும் தொகைச்சொல்.
வினைமுற்று	செயல் முடிவதைக் குறிப்பதாகவும் வாக்கியத்தில் பயனிலையாகவும் வரும் வினைச்சொல்.
வினையெச்சம்	வினைச்சொல்லைத் தன் பொருள் முடிவிற்கு வேண்டுவதும் வினைச்சொல்லிலிருந்து பெறப்படுவதுமான வடிவம்.
பொருளாகுபெயர்	ஒரு முழுப்பொருளின் பெயர் உறுப்புக்கு வழங்குவதாகிய ஆகுபெயர்.
உடன்படுமெய்	உயிரெழுத்தை இறுதியாக உடைய சொல் உயிரெழுத்தை முதலாக உடைய சொல்லோடு இணைக்கப்பட வேண்டியபோது அந்த இரு உயிரெழுத்துகளையும் சேர்க்கும் முறையில் இடையில் இடப்படும் (ய் அல்லது வ் என்னும்) மெய்யெழுத்து.
தொழிற்பெயர்	(பெயர்த்தன்மையோடு வினைத்தன்மையும் உடைய தாக) வினையிலிருந்து பெறப்பட்டு வழங்கும் பெயர்ச்சொல்.
மரூஉ	மாற்றம் அடைந்து வழங்கும் சொல்.
உயிர்மெய்	மெய்யெழுத்து முன்னும் உயிரெழுத்து பின்னுமாக வந்து இணைந்து ஒலிக்கும் ஒலி.

Obviously, when these definitions are complemented by the grammatical forms which these definitions designate, the user gets precisely what he wants. Without exemplifications, there is always the danger of the average user being at a loss to make out what exactly a *வினைத்தொகை* is, or how to distinguish between, for instance, a *வினைமுற்று* and a *வினையெச்சம்.*

It must here be noted that not to provide exemplifications of the grammatical/rhetorical terms is not an editorial policy of this *Dictionary.* There is, for instance, *உம்மைத்தொகை* provided with an example: இரவுபகல் (= இரவும் பகலும்). *உவமானம்* and *உவமேயம்* have examples. What is intriguing to one are

such explicit inconsistencies in this regard, as in the provision of examples of *பெயரெச்சம்* and leaving out *வினையெச்சம்* unexemplified.

At another level, we have entries, considerable in number, in which the constructed sentences do not contextually illustrate the given senses, or the precise distinction between one sense and another in the case of polysemous words. In many instances, the examples are couched in too general or vague a terminology to help the user comprehend the precise signification of the word in question. In other words, it is a case of illustrative examples taking the place of semantic statements, which is normally avoided (Al-Kasimi 90-91). Examples:

நக்கல் கேலி. ஏன் சும்மா அவனையே எல்லோரும் சேர்ந்து நக்கல் செய்கிறீர்கள்?

[The context is so unspecific that *நக்கல்* can be replaced by many other words of varying significations, such as கிண்டல்/தொந்தரவு/ஏளனம்.]

நீலி தீங்கு நினைக்கும் பசப்புக்காரி. அந்த நீலி சொல்வதைக் கேட்டுக்கொண்டு என்னைத் திட்டுகிறாயா?

[As in the above example, the context is too indefinite and generalized.]

பிரலாபம் புலம்புவதுபோல் கூறும் குறை. காலையிலேயே உன் பிரலாபத்தை ஆரம்பித்துவிட்டாயா?

பிராயச்சித்தம் atonement (for one's sin or crime). 'என் தகப்பனார் செய்த பாவத்திற்கு நான் செய்யும் பிராயச்சித்தமாக இருக்கட்டும்' என்று கூறி ஏழைகளுக்கு உணவு அளித்தார்.

[Lack of correspondence between the agentive function of the sense and the recipient function of the illustration. These are not marginal slips, but are areas of conceptual significance, which the lexicographer cannot remain oblivious to.]

பொதுவாக 1 (கவனித்ததன் அடிப்படையில்) பெரும்பாலும்; சாதாரணமாக generally; mostly. பொதுவாகவே இந்த நேரத்தில் பேருந்துகளில் கூட்டம் அதிகமாகத்தான் இருக்கும். 2 வழக்கமாக commonly; generally எங்கள் பக்கத்தில் பொதுவாகப் பெண் வீட்டில்தான் திருமணம் நடக்கும்.

[These two illustrations have no intrinsic, sharply distinguishable operators by which to see how the first sense differs from the second.]

இறக்கம் 2 (பொருள்களின் விலை) குறைவு decrease; reduction. அத்தியாவசியப் பண்டங்களின் விலை இறக்கம்.

[As in the case with several illustrations of this kind, there is no contextual immediacy and directness such as to aid the comprehension of the meaning. It may be like பெருமளவு விளைச்சலின் காரணமாகப் பண்டங்களின் விலையில் இறக்கம் காணப்பட்டது.]

தனித்துவம் இது அவருடைய தனித்துவமான நடை

[Such of these illustrations contribute hardly anything to the understanding of the sense or to its syntactic behaviour.]

There is a third category of illustrations in this *Dictionary* which accompany terms of nominal function. Most of these illustrations seem to be superfluous and almost ritualistic. Except indicating the inflectional possibilities of the term, that too in a limited way, they add very little to the utility of the *Dictionary*. Examples are:

அகிலம் உலகம்
அகிலம் அறிந்த செய்தி
அகிலம் எங்கும் புகழ் பரவிற்று

அடர்த்தி நெருக்கம், செறிவு
அடர்த்தியான காடு

அடி செய்யுளின் வரி
நான்கடி வெண்பா

சந்தனம் மணம் மிகுந்த . . . பொருள்கள் தயாரிக்கவும் பயன்படுத்தும் மரம்
சந்தனத் தைலம் / சந்தனக் கட்டை

சந்து அகலம் குறைவான தெரு அல்லது வழி.
இந்தக் குறுகலான சந்தில் வண்டிகள் செல்ல முடியாது

சம்சாரி விவசாயி

மழையே இல்லை என்றால் சம்சாரி எப்படிப் பிழைப்பான்?

சம்பத்து செல்வம் riches; wealth.

எனக்கு இருக்கும் ஒரே சம்பத்து என் குழந்தைகள்தான்.

(உரு.வ.) பாடகனுக்குக் குரல்தான் சம்பத்து.

[In this instance, it is not clear as to how the second illustration is a metaphorical extension while the first is not.]

Out of the 23,883 illustrative phrases/sentences included in this *Dictionary*, those belonging to the second and the third categories – contextually inadequate and redundant – run into a considerable number and increase the volume of the work. There are also illustrations such as பழிமுடிக்காமல் வாழப்போவதில்லை (p. 841 under **முடி**[4]), the elements of which, பழி/பழிமுடி, have no entries, in spite of the assertion in the forematter that all words in illustrations have headword entries (xxii).

VII Inconsistencies in the use of parentheses

There is an inconsistent and often confusing distribution of information in parentheses in the defining sections of both Tamil and English. This inconsistency, in several instances, tends to become impediments to the precise comprehension of meaning, as to what is an essential part of definition in Tamil has been given in

parentheses in the English equivalent, and vice versa. As often as not, this problem tends to affect the sense of completeness and sharpness of the given definition. Samples:

(ஆண்கள் தோளில் போட்டுக்கொள்ளும்)
(worn by men) on the shoulder. (5)

அதிகாரமாக உரத்த குரலில் பணித்தல்; கண்டித்தல்
instruct (s.b. with raised voice). (23)

அபாயத்தை அறிவிப்பதற்கான ஒலிக் கருவி
siren (for warning or to signify danger) (31)

உரிய அனுமதி இல்லாமல் ஒரு நாட்டிலிருந்து மற்றொரு நாட்டுக்கு ஆட்களை அல்லது பொருள்களைக் கடத்தப் பயன்படும் படகு
boat used for illegal transport (from one country to another). (277)

இறந்ததை அறிவிக்கும் விதத்தில் தேவாலயத்தில் அடிக்கப்படும் மணி
death knell (in a church). (425)

மந்திரச் செயல்கள் செய்வதாக நம்பப்படும் குள்ளன்
dwarf (who works miracles). (430)

(உடல் வலிமையுள்ள ஆனால்) உபயோகமில்லாத நபர்
a hefty, but useless fellow. (557)

பூமியின் வடக்கு அல்லது தெற்கு முனை
(north or south) pole. (565)

(பெரிய) குடும்பத்தை உடையவன்
man with a large family. (401)

(அக்கறை செலுத்திப் பாதுகாக்கவும் கவனிக்கவும் கூடிய) நபர்; ஆள்
(person acting as a) support; stay. (617)

நெல்லை (அவிக்காமல்) காயவைத்துப் பெறும் அரிசி
rice hulled without boiling. (656)

தப்பாமல் கிடைப்பதற்கான ஏற்பாடுகள் மேற்கொள்ளுதல்
take measures (to get s.o or sth without fail). (907)

கதையில் தீய நடத்தை அல்லது கெட்ட நோக்கம் உடைய பாத்திரம்
villain (in a story, etc). (942)

VIII Problems with the subject in definitions

Another serious flaw in this *Dictionary* relates to the frequent confusion as to what constitutes the subject of the lexicographical definition. As a result, the addresser-addressee, agent-recipient relationship in a definition is often blurred,

rendering the comprehension of the signification difficult for the user. Instances of such misdirection are:

பழக்கு பழக்கம் ஏற்படும்படி செய்தல் habituate (oneself to sth). காலையில் எழுந்ததும் காப்பி கொடுத்துப் பழக்காதே.

[In dictionary definitions, we, as a rule, use *one* for agentive and instrumental subjects, and *someone, something* or a *person* for affected and recipient subjects. As such, it should be 'habituate sb to sth'.].

ஈர்[1] (மனத்தை, கவனத்தை) கவர்தல்; (ஒருவரைத் தன் பக்கம்) இழுத்தல் attract (one's attention, etc, or s.o (towards oneself).

வருத்து 1 துன்பப்பட வைத்தல் make one sad; make one feel sorry. [As in the case of ***பழக்கு***, it should be 'make a person sad; make a person feel sorry.]

IX Errors in grammatical and usage notes

Grammatical information is a crucial element in dictionaries. The dictionary user expects to know how to use the given lexical item in his own language performance. As such, the dictionary must provide a specification of the syntactic operation of the lexical item, how it fits as an individual item into the general syntactic patterns of the language. Of the four kinds of grammatical information that we normally expect to find in dictionary entries, viz., inflections, parts of speech, syntactic operation, and illustrative examples, Cre-A's *Dictionary* has included the second and the fourth, while there has been a restricted treatment of the inflections. The omission of syntactic operation, particularly the syntactic specification of the verbs, has been discussed elsewhere in this evaluation. As regards part-of-speech or word-class, it has been used consistently in this *Dictionary* in consonance with the norms of contemporary linguistic practice. Notwithstanding its inherent limitations, indication of class-membership of lexical items has been a hallowed practice of lexicographical tradition, that provides basic information about the kinds of inflections appropriate to the lexical item and about its syntactic operation (Jackson, in Ilson 55). As such, any inaccuracy in assigning the word-class label will have consequences, sometimes of a crippling kind, in the productive use of language, affecting the learner's capacity to produce for himself correct and appropriate sentences (Ibid 59). Some of the grammatical

labels in the present *Dictionary* belong to this kind. There are also certain inaccuracies in the use of register-related labels. Samples:

முதல் நூல் (இலக்கணம்)
வழி நூல் (இலக்கணம்)
சார்பு நூல் (இலக்கணம்)

[These terms belong to poetics and not to linguistics or grammar of the language as is generally assumed in some academic discourses.]

நல்லது (பெயர்)

3 (உரையாடலில்) இசைவைத் தெரிவிக்கும் முறையில் பயன்படுத்தும் சொல் (in conversation) well. 'நான் போய்வரட்டுமா?' 'நல்லது, போய் வாருங்கள்'.

[Clearly, it is an interjection used to express approval, acquiescence, satisfaction, etc. As a structural constituent, it is an adverbial.

That this sense has been included along with 1 நன்மை, and 2 மங்கல நிகழ்ச்சி is conceptually and grammatically unsustainable.]

பற்றி (வினையடை)

(குறிப்பிட்ட ஒருவரின் அல்லது ஒன்றின்) தொடர்பாக; சம்பந்தமாக; குறித்து concerning; regarding; about; of. மொழிப் பிரச்சினைபற்றி நீங்கள் என்ன நினைக்கிறீர்கள்?

[**பற்றி** has no adverbial function as is evident from the illustrative example given in the *Dictionary* itself. It is an இடைச்சொல், a சொல்லுருபு, a postposition in Tamil and a preposition in English. So is the case with **குறித்து** treated elsewhere (339).

Interestingly, a member of the Expert Committee of this *Dictionary* and an eminent linguist, Dr Pon. Kothandaraman, finds பற்றி an accusative postposition, and treats of such postpositional forms elaborately in his book *Tamil Studies; Selected Papers* 52-53.]

நோக்கி (வினையடை)

(குறிப்பிட்ட ஒன்றை அல்லது ஒருவரை) இலக்காகக் கொண்டு towards, in the direction of.

[It is, like **பற்றி**, an இடைச்சொல்.]

பொறுத்து (வினையடை)	[As in the case with ***பற்றி***, **நோக்கி,** etc. it is an இடைச்சொல்.]
போன்று (வினையடை)	[It is an இடைச்சொல் or இணை இடைச்சொல், an accusative postposition or a conjunction (vide Pon. Kothandaraman 52-53).]
மயிர்	2 ஒரு வகைச் சொல் a term of abuse. [It is a colloquial term (as in போடா மயிர்!). As such, it needs the label *பே.வ.*, that has been used in this *Dictionary* for terms which are non-standard.]
முக்காலும் (பெயர்)	பெரும்பாலும் mostly. நீ சொல்வது முக்காலும் சரி. [This word looks like a வினையடை an adverb. How it functions as a noun is not clear.]
பேரில் (வினையடை)	[It is an இடைச்சொல் as are **நோக்கி, போன்று, பொறுத்து,** etc.]
யாவர் (வினாப்பெயர்)	2 அனைவர் all (persons); everyone. [How it could be an interrogative pronoun is not apparent either from the sense or from its syntactic behaviour.]
பால் காய்ச்சு (வினை)	Ceremony of boiling the milk . . . . [This description does not go with the way a verb is usually defined.]
திட்டு[1]	4 (இலங்கை) (பல்) துலக்குதல். [It is a living reality in Tamilnadu, and is not restricted to Sri Lanka]. *கதிரியக்கம்* has the subject label **வேதியியல்** while **சார்பியல் கோட்பாடு** does not have the label.]

X Errors in punctuation, etc

There are a great many instances of inconsistent, and sometimes contradictory, use of hyphenation in compound words in English, which is again an unhelpful feature to especially the academic users of this *Dictionary*. This problem, coupled with other errors in punctuation and spelling, looks much more

than one of marginal slips. And proofreading, an inseparable component of the editorial function, has failed to such an extent that it, at times, casts a shadow on the usableness of the *Dictionary* itself. Samples:

1. Terms which need hyphenation:
   (i) When writing compound numbers between 21 and 99 in words:
   twentyseven [twenty-seven] (548)
   twentyfour [twenty-four] (556)
   (ii) When forming a compound from two or more other words:
   One headed drum [one-headed drum] (504)
   rain fed (830)
   stiff necked (897)
   bell metal (957)
   (iii) When forming a compound from a combining form and a noun/adjective:
   self praise (524)
   self dignity (524)
   mid August (72)
   mid June, etc. (87)
   mid November, etc. (294)
2. Terms which must be written as single words:
   night shade (804)
   post box (505)
   post card (505)
   hair dressing (413)
   down pour (704)
   cross-wise (596)
   five-fold (339)
   sweet-meat (45)
   fisher folk (682)
   air base (937)
   day break (931)
   store room (125)
3. Hyphenation is not needed
   (i) in such expressions as சுறுசுறு-என்று
   (ii) in such terms as whip-snake (657)

4. We need initial letter capitals in such terms as 'white paper' where it is in small letters (959)

5. Spelling errors:

   (i) gonorrhea (867). It is American English spelling. The British English form is gonorrhoea.

   (ii) thrashing sheaves (16) [threshing]

   (iii) gripping pain (157) [griping]

6. Other mistakes:

   (i) **பக்தை** 'பக்தன்' என்பதன் பெண்பால். But in **தோழி** it is தோழன் என்பதன் பெண்பால் without the quotation marks. So is the case with **பிரியை.**

   (ii) வினா. பெ. (899)
   [There is no stop after வினா in the list of abbreviations given in this *Dictionary.*]

   (iii) முதல் நூல் (845) is written as two words, but வழிநூல் (909) as a single word.

   (iv) Four o'clock (27) [capital F is not needed]

   (v) There are several instances of oblique strokes and semicolons used indiscriminately (70).

XI Other shortcomings

In addition to the problems of conceptual and serious methodological implications discussed in the foregoing pages, there remain certain other shortcomings. Although they are of marginal consequence, a dictionary should steer clear of them also. For, as has been emphasized repeatedly in this evaluation, the universally acknowledged perception of dictionaries is that they are endowed with such a use and such an authority as no other work ever is. Writes Robert Ilson:

> The dictionary is the most successful and significant book about language. In Britain, its success is shown by the fact that over 90% of households possess at least one, making the dictionary far more popular than cookery books (about 70%) and indeed significantly more widespread than the Bible (which was to be found in 80% of households in England in 1983, according to the Bible Society). Its significance is shown by the fact that – like the Bible – its authority is invoked, rightly or wrongly, to settle disputes and by the fact that, quite spontaneously, I wrote "the dictionary" and "the Bible" (rather than "dictionaries" and "Bibles") but "cookery

> books" (rather than "the cookery book"). For us, English–speakers, the contents of the dictionary are part of the normative social discourse that helps to constitute, maintain and give identity to our speech community. In this very fundamental sense another analogy with the Bible is possible: in reference to the dictionary, too, we may be called "peoples of the Book".
>
> (*Dictionary, Lexicography and Language Learning 1*)

What Ilson has said about Britain and English applies with equal truth to other nations and languages.

These shortcomings in brief are:

1. Cross-referencing deficiencies

(i) ***மேலும்*** வி. அ. 3: காண்க : **மேல்**[5] 2.

[But there is no headword ***மேல்*** with a வி.அ. grammatical designation. Instead, the மேல்[5] is an இடைச்சொல்.

Such instances of inexactness in usage notes may mislead the user-learner on matters of grammatical accuracy, giving him the impression that வினையடை and இடைச்சொல் are interchangeable in form and function.]

(ii) There is the term 'நாஸ்திகன்' in a definition (625). But, contrary to the claim of the editors (xxii) that all the words used in the definitions and the illustrative examples have had headword entries, 'நாஸ்திகன்' has no headword. That there is a headword ***நாஸ்திகம்*** is of no help because an abstract noun and its derivative forms do not necessarily point to identical semantic realities. For instance, while 'கறுப்பு' denotes blackness, fault, taint, evil spirits, etc., all of them do not go with கறுப்பன் or கறுப்பி].

(iii) **விதை**[2] பெ 2: காண்க விரை[2].

[It should be ***விரை***[2] *1*].

2. Inconsistency in definitions

அப்பால் 3 (நான்காம் வேற்றுமைக்குப் பின்) தூரத்தில்; தள்ளி; தாண்டி (after dative) at a distance; beyond.

அப்புறம் 3 (நான்காம் வேற்றுமைக்குப் பின்) அடுத்து, பிறகு after (in place or time); next.

[While in the first, there is 'dative', it finds no mention in the other entry of a similar kind.]

3. Circularity in definitions

A serious defect in a professional academic dictionary. Circularity "does not just make things difficult – it makes them impossible. No amount of diligence on the part of the reader can penetrate the barrier of circularity" (Landau 124).

துதிக்கை	. . . யானையின் மூக்குப் பகுதி; துதிக்கை.
வம்புதும்பு	வீண்வம்பு.
நசி^{2}	குறைதல்; நசிதல்.

4. Breach in the alphabetical order

(i) **காலாண்டு**
காலாட்படை

(ii) **தறிகெட்டு/ தறிகெட்ட**

(ii) **தாளாமல்/தாளாத**

5. Contemporariness of the Dictionary corpus

One is not sure about the living currency of such terms as **கன்னிமாடம்** (part of the palace where the royal maidens live), **சாமரம்/சாமரை** (royal insignia), **அசுவமேத யாகம்** (a ceremonial sacrifice of the invincible horse . . . in olden days), etc., which have been included in this *Dictionary*.

6. Variations in spelling

(i) While it is 'கத்திரி வெயில்' on p. 2, it becomes கத்தரி வெயில் on p. 250.

[Such instances, apart from the difficulties posed by them in cross-referencing, raise the question of how effectively this *Dictionary* has exploited the advantanges of computerized corpora.]

(ii) It is not clear as to how the corrupt forms **பொச்சரிப்பு** (from பொச்செரிப்பு?) and **பித்துக்குளி** (from பித்துக்கொள்ளி?) have gained entry into the standard vocabulary.

7. Absence of verb conjugation notes

Tamil is a highly inflected language with an elaborate system of inflections, declensions and conjugations. The verb conjugation is a complex of several patterns and subpatterns. Making a dictionary for such a language without indicating these patterns in the usage notes may restrict the utility of this

Dictionary to the productive users of the Tamil language, especially learners at the secondary and tertiary levels of education. Indication of the transitive – intransitive distinction may also be a learner-friendly feature.

8. Use of Sanskrit terms in the definitions

Sanskrit terms in definitions and illustrations make a conspicuous presence. Instances are many where the definitions can do without these terms, and yet they are used even as equivalent Tamil terms are available in the contemporary idiom. The reality of the use of certain Sanskrit terms in the everyday discourse in Tamilnadu is no reason for the compilers of this *Dictionary* to resort to their use indiscriminately in a wordbook for the Tamil language (Vide pp. 104-06 of this study). The following are some of the examples of the obtrusive use of Sanskrit words in definitions:

(i) **கையைக்கடி** 2 நஷ்டம் ஏற்படுத்துதல் incur loss.

[There are words like இழப்பு, பொருள் இழப்பு, வீணான செலவு, விரயம் (613), which have been part of the defining vocabulary of this *Dictionary*, and the word நஷ்டம் has no superior claim to communicative ease or effectiveness.]

(ii) **சரிக்கட்டு** 1 (இழப்பு, நஷ்டம், பற்றாக்குறை முதலியவற்றை) ஈடுசெய்தல் make good; adjust . . . 3 (தவறான காரியத்துக்கு) ஒத்தப்போகச்செய்தல் fix up.

[Where we have choices like செயல் in the place of காரியம் and அச்சம் in the place of பயம், we come across a frequent use of காரியம் and பயம் (605), as also கஷ்டம் (229), நிர்மாணம் (p. 228), etc., in this *Dictionary*.]

(iii) சரி, வேறு விஷயத்தைப் பற்றிப் பேசுவோம் (410).

(iv) நாஸ்திகன் (625).

[**நாத்திகன்** is very much in popular use.]

(v) சர்வ தேசத் தொண்டு நிறுவனம் (467).

[பன்னாட்டுத் தொண்டு நிறுவனம் is in vogue today].

9. The forematter of the *Dictionary*

A few words need to be said about the prefatory pages of the *Dictionary* insofar as they have a bearing upon the dictionary text proper.

The explicit statements in the "Introduction" regarding what constitutes 'contemporary' Tamil notwithstanding, this evaluator is unable to fully comprehend the manner and instruments of this delimitation. What have been perceived as the lexical gaps in the corpus have already been discussed and exemplified in the foregoing sections. What is not clear yet is that even the language of the forematter has not been fully captured in this *Dictionary*. There are, for example, the words used in the introductory pages, viz. (அகராதிப்) பதிவு, மேலெடுத்துச்செல், வேர்கொள் (xi), பின்தள்ளிப்போ (xiii), நிறைவி, நிறைவுறு (xvi), வழிப்படுத்து (xv), மனித ஆண்டு (xxii), உயர் வழக்கு, உரு வழக்கு (xxiv), etc, which do not have entries in the *Dictionary*. It must be noted that the last two terms – உயர் வழக்கு and உரு வழக்கு – are part of the usage notes of the *Dictionary*. Surely, all these words are not such kinds of derivative forms or compounds as not warranting treatment as headwords. When the reader finds no help in the *Dictionary* to understand even the usage notes, one is inclined to turn sceptical about the claims made for this *Dictionary*.

Given below are some of the points made in the forematter of the *Dictionary* which have a bearing upon this evaluation:

- The shaping of the Dictionary Project and the formulation of its perspective and methodology were guided by an expert committee comprising Dr E. Annamalai as its chairman and Dr N. Kumaraswami Raja, Dr J. Neethivanan, Dr K. Rangan and Dr Pon. Kothandaraman as members.
- Besides offering suggestions in the meetings, the members of the expert committee involved themselves in the strenuous task of extensively scrutinizing each of the individual entries; each member spent 3000 to 3500 man hours for this work (xi).
- Dr Francois Gros, Dr Rm. Sundaram, Dr A. K. Ramanujan, Dr K. Paramasivam, Dr K. Nachimuthu, Dr K. S. Kamaleswaran, Dr A. Dhamodharan, Dr R. A. Singh, Sivan Tirumala Chetty, Iravatham Mahadevan, T. V. Gopala Iyer and T. Natarajan also attended the meetings on invitation and made rewarding contribution to the project (xiii).
- V. S. Sethuraman, Dr C. T. Indra, T. Jayaraman, Meera Balachandran and P. Felix spent months in scrutinizing the English equivalents (xiv).

One is at a loss to understand how such grave inadequacies in the entries on linguistics and grammar, for example, have occurred after they had been

scrutinized individually by such eminent university professors of linguistics, with each one of them devoting 3000-3500 hours to this task. Equally puzzling is the fact that there have occurred such serious inaccuracies in the English equivalents.

10. Need for a style manual

It seems that this Dictionary Project had been executed either without a style manual or with an inadequate one. Had one been guided by a well-prepared style manual, several of the inaccuracies and slips, especially those relating to methodology might not have occurred at all. For instance, the abbreviation எ-டு is used before illustrations in one entry (470), while it is absent in the next. It is more conspicuously evident in the use of punctuation.

11. Acknowledgements

The lexical stock of Cre-A's *Dictionary* and their sense interpretations have not been wholly drawn on the computerized corpora. A large number of words, especially those relating to flora and fauna and cultural concepts, as well as their significations have been adapted, albeit critically in certain cases, from the *Tamil Lexicon* of the University of Madras. The English equivalents of this *Dictionary* are indebted to those of the *Tamil Lexicon* in a greater measure. In dictionary making, this is not only a universally accepted practice, but inevitable also. There are several classes of terms whose definitions cannot steer independent courses in every new dictionary. But as one draws on one's predecessor, convention demands that there a word of acknowledgement, which the Cre-A Dictionary makers have not recorded, even though there are profuse words of gratitude to several individuals and sources, whose contribution, as we have seen in this evaluation, has not perceptibly added to the academic worth of this *Dictionary*.

Similarly, a number of illustrative examples as well as definitions used in this *Dictionary* have been drawn upon or adapted from the *Oxford Advanced Learner's Dictionary of Current English*(ALDCE). A sample:

நுகத்தடி ஏகாதிபத்தியத்தின் நுகத்தடியை உதறியெறிவது அவ்வளவு சுலபம் இல்லை.

[In the ALDCE, it is 'the yoke of imperialism'.]

For a language like Tamil which remains relatively destitute of the advances in modern lexicographical practices, such borrowings are indeed in the right direction. But taking them without an explicit statement of indebtedness does hardly do credit to this *Dictionary*.

All said, Cre-A's *Dictionary* is undoubtedly a well-meaning, timely attempt for the Tamil language. It embodies a great deal of instructive materials, both positive and negative, by which to make future lexicographical work in the language more beneficial and significant. One could, albeit in a restricted sense, describe the significance, and achievement of this *Dictionary* in the classic words of Dr Johnson:

I hope that though I should not complete the conquest, I shall at least ...make

it easier for some other adventurer to proceed further....

Suggestions for Revision

In terms of percentage, the failings and inaccuracies discussed in the foregoing sections may look marginal – a mere 5-10 percent of the total of 15,875 articles. As such, it is natural for one to measure this *Dictionary* in terms of the unassailable merits that characterize a large number of entries, and to dismiss the inadequacies as paltry and inconsequential.

Such an approach will militate against the very nature and use of dictionaries. Neither the critic nor the user ever looks at a dictionary as an *oeuvre*, a totality, as does a literary critic or a cultural historian. A dictionary is always a structured whole of distinct, autonomous entities, where the strength of the whole derives from the parts and not vice versa. They are like the limbs of a living organism. When any one of the limbs is impaired, the whole organism suffers. When some entries, however small the number, wear signs of impairment, the whole text bleeds.

And lexicographical norms and conventions are not an expendable commodity for the dictionary maker. They are like the external frame of a living being. The orderliness and strength of this frame have a direct bearing upon the contents within.

Dictionary-making is a religious pursuit, a penance in the wider sense of the term. Oversights and slips in this pursuit have the potential to inflict injuries of grave consequences on the language. An error in a dictionary may distort a particular sense, obliterate or erase a lexical or semantic reality, result in misdirections in matters of etymology, or undermine the richness and vitality of the given term.

It is precisely for these reasons that the lexicographical pursuit is described as the most hazardous and unenviable one. It is in many ways different from other fields of scholarship. A scientist may discover one aspect of reality and leave other aspects to his fellow workers of the day or to posterity. A literary critic may examine a work from one particular point of view. Both of them can still earn recognition and laurels for what they have done. On the other hand, a

lexicographer cannot confine his gaze to one aspect of reality. Nor can he be content with covering larger areas of reality. This is always a totalistic approach, a wholesome vision. He has to look at things in all their dimensions, vicissitudes and colours.

Such are the demands and challenges his profession makes on a lexicographer, and the extent he measures up to these demands and challenges determines the extent of his success.

The errors, inadequacies, defects and deficiencies in Cre-A's *Dictionary* are real. In a distressingly large number of instances they have grave and critical implications for lexicographical theory and practice in Tamil, for linguistic and grammatical studies in the Tamil language and for graduate academic references.

A maker of a synchronic dictionary for a living language must never forget that it does not live on the printed page alone. A language, alive and breathing, must be captured from the tongues of men as they eat, drink and work and as they are engaged in live social interactions. It needs extensive field-study, broad-based consultations and committed research, the absence of which might probably be the reason why there have crept in gaps and inaccuracies as regards several culture-related and culture-specific terms.

The whole of the text - everyone of the 15,875 lexical terms in it – needs to be looked at afresh, not because all of them are flawed, but because the revision requires as broad a perspective as does the original compilation.

The inadequacies and inconsistencies – methodological as well as conceptual – in the definitions in Tamil can be remedied by getting them rewritten by well-trained lexicographical definers and subjecting them to a process of a more active and involved participation of subject experts and consultants in the whole enterprise.

All those words that constitute the building blocks of the *collective* linguistic consciousness of the contemporary milieu need to find their places in a dictionary of this type.

A more intensive study of the developments in modern linguistics that have a bearing upon Tamil can give the definitions in this *Dictionary* a sense of

completeness and accuracy. Secondary, figurative senses need to be treated as distinct significations in tune with the universal lexicographical practice. Illustrative sentences alone cannot bring out the expressive potential and vibrance of metaphorical riches of a language. This *Dictionary* must also capture and include the large body of idiomatic expressions current in the language.

Illustrative examples must be characterized by contextual immediacy and syntactic relevance and they should be capable of encouraging "the learner to compose sentences which are lexically, as well as syntactically, new" (Al-Kasimi 90-91). They should not merely take the place of grammatical or semantic statements. Terms belonging to the registers of poetics, prosody and grammar need exemplifications.

Everyone of the entries must be looked at afresh with respect to the harmony and correspondence between the grammatical designation of the lexical word and the syntactic form of the definition. The sense equivalents in English, which suffer from multiple injuries, warrant complete overhauling not only in consonance with the principles of lexicography but also in adherence to the conventions and norms of the contemporary use of the English language. Further, these equivalents must be utility-based translational equivalents as is the practice in a bilingual dictionary. Punctuation, including hyphenation, is an important element in dictionaries, inextricably connected with the components of an entry. A dictionary maker cannot afford to undermine its significance. And, the front matter of the *Dictionary* needs to be so reoriented as to precisely reflect what this *Dictionary* contains; that is, the actualities in the dictionary text must form the basis of the claims and assertions made in the front matter.

EVALUATION OF
ENGLISH - TAMIL DICTIONARY

Perspective and Structure of the Dictionary

The *English - Tamil Dictionary* (1965) is yet another momentous publication of the University of Madras with A. Chidambaranatha Chettiar, an eminent scholar of the day, as its Chief Editor, and R. P. Sethu Pillai, M. Varadarajan, T. P. Meenakshisundaran, Xavier S. Thaninayagam, P. Alalasundaram Chettiar and Saravana Arumuga Mudaliar lending their active counsel, suggestions and opinions in the course of the making of this *Dictionary* (hereafter ETD). The Vice-Chancellor of the University, A. Lakshmanaswami Mudaliar, who instituted this project, had also been directing and guiding its execution throughout (xxi). On the editorial team of the project were K. Appadurai, V. Balasubramaniam, P. S. Indra, N. Sanjeevi, T. A. V. Nathan, A. Jagadeesan and T. S. Umapathi. Originally, it was brought out in three volumes (Vol. 1: A-F, 1963; Vol. 2: G-Q, 1964; Vol. 3: R-Z, 1965), and the consolidated volume was published in the year 1965. Running into 1223 pages, it comprises about 61,000 headwords and sub-entries, selected from the 1958 printing of the fourth edition (by E. McIntosh, 1951) of the *Concise Oxford Dictionary of Current English* adapted by H. W. Fowler and F. G. Fowler from the *Oxford English Dictionary* in the year 1911.

The central objective of the ETD is set out in the *Preface* by the Chief Editor:

> The Tamil language is among the most ancient, cultivated tongues of the world, endowed with an immense wealth of words. But it has not been adapted to the phenomenal developments witnessed in the fields of science, technology, medicine, law, etc. Consequently, today we do not have adequate terms in Tamil by which to express the ideas denoted by the English words. This *Dictionary* is intended to address this need. (xx)

The advisory committee constituted for the ETD project set forth the following parameters as regards the structure and content of the *Dictionary:*

1. The *Concise Oxford Dictionary of Current English* (1958) shall be the source text for the selection of headwords for the ETD.
2. Derivatives as well as base forms shall be given headword entries.

3. Idioms and phrases frequently used in the English language shall be included in the ETD.
4. The headwords need not be transcribed in the phonetic script or transliterated in the Tamil script. The marking of the word accent will suffice.
5. Specialized technical vocabulary need not be included.
6. The loan-words in Tamil may be written in the Grantha script where necessary (xx).

The Prefatory and the other sections of the forematter refer to certain other lexicographic conventions and practices being adopted for the making of this *Dictionary*. They include the following:

1. A word having the same form in its many parts of speech is treated as one word where its etymons are the same (e.g. *double* n. இருமடங்கு; a. இரட்டிப்பான; v. இரட்டிப்பாக்கு; adv. இருமடங்காக).
2. Where the same word form has more than one etymological source, it is treated as so many separate words with superscribed numbers (e.g. *coil*^{1} n. கயிற்றுச்சுருள்; *coil*^{2} n. குழப்பம்).
3. Whenever a word has accentual variations according to the grammatical functions, such forms are treated as separate headwords (e.g. ˈescort^{1} n.; esˈcort^{2} v.).
4. Accents are marked as in authoritative English dictionaries like the *Concise Oxford Dictionary*. But in the case of French loan-words accents are not marked.
5. Even as it is out of place in this bilingual dictionary to treat words etymologically, foreign loan-words of importance inclusive of loans from Tamil and other Indian languages and Eastern languages are shown as such with appropriate abbreviations [like த. for Tamil (*anicut*), இ. for Hindi (*dhal*), ச. for Sanskrit (*deodar*), etc.]
6. Words in italics indicate that they have been treated as foreign words in English dictionaries. [e.g. *double entendre* (பிர. For French) n. இருபொருட் சிலேடை; *brio* (இத். for Italian) n. கிளர்ச்சி, etc.]

7. The meanings of technical terms are given with indications of the field to which the word belongs. [e.g. *cell* மின். for மின்சாரம் (electricity); *aetiology* மரு. for மருத்துவம் (medicine), etc.]
8. A coma is used after every single entry of meaning but a semicolon is employed to show that a different sense or a different shade of meaning follows. (e.g. *cynical* நாய்க்குணம் படைத்த, எரிந்துவிழுகிற; குற்றம் நாடுகிற, etc.)
9. Derivatives of a word are treated as separate words and are placed in the alphabetical order. (e.g. *clear, clearage, clearance,* etc.)
10. Compound words connected ordinarily with a hyphen are treated as separate words and are given in the alphabetical order. (e.g. *earth-born, earth-fed, earth-house,* etc). Occasionally, however, groups of words without a hyphen are also shown as separate words if they are important. (e.g. *Chiltern Hundreds*).
11. English verbs are rendered into Tamil as verbal roots which are identical with the imperative singular forms in the language. (e.g. *deny* – மறு; *deploy* – மடிப்பவிழ்).
12. Phrases are arranged alphabetically within the bounds of a word and are shown at the end of the main word with an abbreviation enclosed in brackets. [e.g. (தொ.) *call attention to, call to mind, call up,* etc.]
13. Grammatical forms with internal changes like *bear - bore, can - could* are treated as separate words in their alphabetical order.

    Regular grammatical forms such as plurals in *–s* or *–es*, past tenses and past participles in *–ed* or *–t*, present participles in *–ing*, adverbs in *–ly*, comparative and superlative forms in *–er* and *–est,* and nouns in *–ness, -ment, -ship,* etc, are generally not given, unless such forms are in any way important or peculiar (xv).
14. While providing Tamil equivalents for a polysemous word in English, these equivalents have been arranged in the order dictated by the choice of the editor (xx).
15. Most of the phrases and idioms treated in this *Dictionary* have been adopted from *Chambers Twentieth Century Dictionary* (xx).

16. Given the fact that the Tamil language is wanting in adequate scientific terminology, certain terms in science and technology have been provided with descriptive definitions, while in the case of others, equivalents have been supplied either from the existing lexical corpus of the language or by conscious and deliberate coining of new words and by resorting to portmanteau words and / or word combinations (xx).
17. A number of SL words not found in the earlier dictionaries have been included and treated in this *Dictionary*.
18. Polysemous words have been treated more elaborately in this *Dictionary* wherever they are due, providing them with multiple TL equivalents. However, it is for the user to choose and decide the meaning according to the context.
19. This *Dictionary* has been designed for use by literate consultants possessing a certain amount of knowledge in both the source language and the target language (xx).

Strengths of the Dictionary

There have been English-Tamil bilingual dictionaries (and glossaries) preceding the ETD of the University of Madras. Significant among them include the following:

Gnanapragasa Mudaliar, P. *An English – Tamil Vocabulary.* Madras Mission Press, 1839.

Knight J., and L.Spaulding. *An English and Tamil Dictionary or a Manual Lexicon for Schools Giving in Tamil all Important English Words and the Use of Many Phrases.* Jaffna: American Mission Press, 1842.

Veeraswamy Moodelliar, *P. A Pocket Dictionary Containing Twenty Thousand and Five Hundred Words from Johnson's Dictionary. . . with Tamil Significations.* Madras: Christian Knowledge Society Press, 1846.

Brown, C. P. *English - Tamil Dictionary.* Jaffna: American Dravidian Press, 1852.

Percival, P. *Anglo - Tamil Dictionary.* Madras: Madras School Book and Literature Society, 1861.

Winslow, M. A *Comprehensive Tamil - English Dictionary of High and Low Tamil*. . . Madras: American Mission Press, 1862.

Andrews, A. *English and Tamil Popular Vocabulary, Arranged according to Parts of Speech.* Madras: Albinion Press, 1889.

Mootootamby Pillai, A. *A Dictionary of the English Language Containing all English Words and Phrases now in Use with their Meanings, Synonyms and Tamil Equivalents.* Jaffna: Navalar Press, 1907.

Swaminatha Aiyar, T. A. *The School Dictionary: English-English-Tamil.* Madras. C. Coomaraswamy Naidu & Sons, 1909.

Sankaranarayana, P. *An English - Tamil Etymological Dictionary with Full Tamil Meanings, Copious English Synonyms, Brief and Accurate Definitions and Clear Derivations.* Madras: P. Kameswara Row Bros, 1911.

Christian Vernacular Education Society. *English and Tamil Vocabulary.* Madras: United Scottish Press, 1923.

Ramanathan, P. *The Encyclopaedic English - Tamil Dictionary, being a New Standard and Up-to-date Complete Encyclopaedia of Universal Knowledge of the English Language Giving in a Clear Manner the Tamil Meanings and Equivalents of Words, Phrases and Terms relating to Arts, History, Inventions, Industries, the March of Recent Sciences and Literature, and Every Information from the Earliest Writers to the Present Time.* Vol. I. Madras: Roja Ramanathan/Higginbothams, 1936.

Subramanian, T. N. *English - English and Tamil Dictionary.* Madras: Sakti Karialayam, 1947.

Nagalakshmi, V. *English - English and Tamil Dictionary.* Colombo: Maknal, 1950.

The Great Lifco Dictionary (English – English – Tamil). Madras: Little Flower Co, 1952.

Appadurai Pillai, K. *Kazhagam English - Tamil Pocket Dictionary.* Madras: Tirunelveli Saiva Siddhanta Works Publishing Society, 1952.

Sadasivam, M, and S. Sivaramalingam. *A Classified English - Tamil Dictionary.* Tirunelveli: South India Saiva Siddhanta Works Publishing Society, 1962.

Arul Thangaiyah, and K. S. Saminathan. *Student's English - Tamil Dictionary.* Madras, 1963.

The ETD of the University of Madras marks a demonstrably distinct improvement over its predecessors in several ways. It is the product of the moment and the milieu. It feeds on and caters to the explosion of knowledge and information witnessed in the later decades of the twentieth century, embodying in itself several hundred new SL words especially those belonging to the sciences, both pure and applied. It includes a large number of idioms and phrases and their Tamil equivalents, only a sprinkling of which is available in the earlier

wordbooks. Again, the ETD reflects the newly emerged atmosphere of linguistic consciousness, extensively drawing on indigenous Tamil words current in speech and literature. Lexicographically too, it is far more advanced than its predecessors. It goes to the credit of the editorial team and weighty advisory committee that the ETD embodies an immense wealth of words and phrases in the Tamil equivalents which could be rewardingly exploited in future lexicographic enterprises in Tamil, apart from their many-sided utility to the dictionary user.

Zgusta classifies the bilingual dictionaries into three principal types, viz.

(i) Philological bilingual dictionaries,

(ii) Ethnological bilingual dictionaries, and

(iii) Onomasiologically productive or quasi-normative bilingual dictionaries (of not yet fully established standard national languages).

(1971:304)

S.V. Shanmugam and Gregory James find the *English - Tamil Dictionary* of the University of Madras as belonging to the third type of dictionaries referred to above. However, these two dictionary critics so differently interpret the stated objective of the ETD (equipping the Tamil language with the modern scientific and technological terminology) that for the former it is target language oriented, that is, it is primarily meant for Tamil speakers learning English (95), and that for Gregory James, it is "ostensibly oriented towards English speakers learning Tamil" (234). Such differences in lexicographic perception do not really matter. The ETD, in view of its explicitly stated paralinguistic aim of updating the lexical content of the language, warrants examination from a holistic perspective.

Most bilingual dictionaries are what J. Rey-Debove terms *réciproque*, that is, they serve as dictionaries of communication for the native speaker of either language (qtd. in Ilson 15). People keep using bilingual dictionaries so much so that for many, the word 'dictionary' means 'a bilingual dictionary'. Various surveys of dictionary users and uses have shown that "not only did the beginning and intermediate FL learners rely on bilingual dictionaries almost exclusively, but also secondary school and university language teachers need them more than the L_2 and other monolingual dictionaries even though the latter were available to them" (J. Tomaszczyk, in Hartmann 46).

Evidently, the University of Madras has intended its wordbook to cut across the narrow boundaries of monolingual and bilingual dictionaries and

combine the best features of both types. The ETD is then planned to be a bilingual dictionary in the sense that it is a translated version of the monolingual dictionary, simultaneously accommodating TL equivalents. Because of the anisomorphism of the English and Tamil languages, there do exist wide semantic, grammatical and cultural differences between them, resulting in relative absence of direct one-to-one translation equivalents. Apart from a very large number of intricate polysemous words such as *authority, action, bank, base, bit, blow, break, burn, case, character, class, course, credit, cut,* etc, we have in English numerous adverbs, prepositions, conjunctions and auxiliary verbs that do not lend themselves to provision of direct equivalents in the Tamil language. They designate several layers of semantic and syntactic realities. In such cases, an ALD–type bilingual dictionary, providing both definitions and equivalents, would be a purposeful and welcome reference aid. After all, as Zgusta puts it, "The basic purpose of a bilingual dictionary is to coordinate with the lexical units of one language those lexical units of another language which are equivalent in their lexical meaning" (1971:294).

Furthermore, given the position of English as a national and an international link language and a language of academic reference and enormous professional opportunities for the young men and women of this country, the needs of the (English - native language) bilingual dictionary user have today extended beyond what a lexicographically restricted bilingual dictionary generally offers. It is expected to serve a heterogeneously sprawling variety of consultants – the L_2 learner, language teacher, translator, potential migrant, graduate student as well as the habitual dictionary user. As such, what is required of the bilingual dictionary maker is the one that is not merely diagnostic but also generating. It should be useful not only for purposes of analysis and comprehension but also for synthesis and production. Such is the objective set out in the front matter of the ETD. And this objective is seen translated into reality in the body of the dictionary text, where we come across a considerable number of instances providing both definitions and TL equivalents – the TL equivalents encompassing a wide range of culture-specific vocabulary. Examples:

anaconda	பெரிய விலங்குகளையும் உடலை வரிந்து இறுக்கிக் கொல்லத்தக்க பாம்பு வகை; மலைப்பாம்பு வகை; மாசுணம்.
foment	ஒற்றடங்கொடு; வேதிடு; மருந்திடப்பட்ட இளஞ்சூடான கழுவுநீரினால் நீராட்டு; ஊக்கமளி; தூண்டு; கிளர்ச்சியூட்டு; தீமை செய்ய உடனுதவியாயிரு.

jury முறைமண்டபத்தில் தங்களுக்கு முன் கூறப்பட்ட வழக்கில் முடிவு தெரிவிப்பதாக ஆணையிட்டு அமர்ந்திருப்பவர்கள்; முறைகாண் ஆயம்; அறங்கூறாயம்; பரிசாயம், போட்டிகளில் பரிசுகள் வழங்குவதற்குத் தேர்ந்தெடுக்கப்பட்டவர்கள்.

jurisdiction சட்ட ஆட்சி; சட்ட அதிகாரம்; நீதியின் செயலாட்சி; சட்ட மேலுரிமை; சட்ட ஆட்சி எல்லை; சட்ட ஆட்சிப் பரப்பு; அதிகார எல்லை; விசாரணை அதிகாரம்.

just நடத்தை வகையில் நேர்மையான; முறை தவறாத; கொடை, தீர்ப்பு முதலியவற்றின் வகையில் நடுநிலை கோடாத; உரிமை வகையில் நியாயமான; நேரிய; அளவு வகையில் சரியான; பரிசு வகையில் பெறத் தகுதியுடைய; கருத்து வகையில் நல்ல ஆதாரமுள்ள, உணர்ச்சி வகையில் ஒப்புரவார்ந்த.

know அறி; தெரிந்திரு; தகவல் உடையவராயிரு; ஐயமற உணர்ந்துகொண்டிரு; அடையாளம் அறி; இனம் கண்டுகொள்; பெயர் விவரம் தெரிந்திரு; வேறு பிரித்துணரும் ஆற்றல் உடையவராயிரு; அனுபவத்தால் அறி; உணர்; நன்கு தெரிந்திரு; பழகி அறிந்திரு; பாலினத் தொடர்பு கொண்டிரு; புலமை உடையவராயிரு; தேர்ச்சி பெற்றிரு.

lagoon கடலினின்று மணல் திட்டுக்களால் பிரிக்கப்பட்ட ஏரி போன்ற உப்பு நீர்த் தேக்கம்; காயல்; கடற்கழி.

landmark நில எல்லைக்குறி; மாவட்டம் முதலியவற்றுள் குறிப்பிடத்தக்க பொருள்; முனைப்பாகத் தோன்றும் பொருள்; முக்கியமான நிகழ்ச்சி; குறிப்பிடத்தக்க கட்டம்; வரலாற்றில் திருப்புமுனை; திரும்புகட்டம்.

We come across hundreds of articles in this *Dictionary* where we have both definitions and equivalents/series of equivalents, making it an eminently purposeful and generating dictionary, an effective combination of ALD-type bilingual dictionary, which is being looked for by both translators and L_2 learners. This type of dictionary "has already been attempted by the Chinese, the Japanese and Italians" (Hartmann 47). It is indeed this characteristic that makes the ETD superior to its predecessors in the language as also makes it a favoured wordbook among the senior school pupils, graduate students and the language teachers like. Again, as the examples given above show, we have not only definitions and equivalents, but these equivalents are indigenous, extracted from native usage as well as native literature.

Generally, the validity and authority of a definition in a bilingual dictionary is measured in terms of three criteria, viz.

(i) explaining the cultural function of an item in case it has no precise equivalent in the language into which it is being translated,
(ii) bringing a definition into sharper focus, and
(iii) showing more completely the range of a lexical item.

(Manley, qtd. in Nguyen, 163)

In other words, where there are no direct equivalents, the TL meaning requires a descriptive definition; the TL meaning must be accurate, precise and faithful; and it must be complete with reference to the semantic range of the SL word and its syntactic behaviour. Here again, the makers of the ETD have been commendably painstaking, thorough and scrupulous in a large number of instances, particularly in rendering the sense of flora and fauna, sports and games, and tools and equipment. Examples:

bee-moth	இளந்தேனீக்களைக் கொல்லும் முட்டைப்புழுக்-களை ஈனும் அந்துப்பூச்சி வகை.
beet-fly	அக்காரக்கிழங்குச் செடிகளுக்குக் கேடிழைக்கும் முட்டைப்புழுக்களை ஈனும் ஈ வகை.
belly-band	குதிரையின் வயிற்றின் கீழ் செலுத்தி வண்டியின் ஏர்க்கால்களுடன் கட்டப்படும் பட்டை அல்லது வார்; சேணப்பட்டை.
Camellia	கீழை ஆசியாவுக்குரிய அழகிய மலர்களைக் கொண்ட தேயிலை இனம் சார்ந்த பசுமை மாறாத குத்துச்செடி வகை.
carpenter-scene	நாடக அரங்கு வகையில், பின்னால் அரங்குத் தச்சர்கள் விரிவான காட்சியை ஒழுங்கு செய்வதற்கு நேரம் அளிப்பதற்காக அரங்கின் முகப்பில் வண்ணத்திரையின் முன் நடைபெறும் நாடகக் காட்சி; ஒழுங்கு செய்யும் நேரத்தில் இடப்படும் வண்ணத்திரை.
crash-helmet	விமானம், உந்துவண்டி, மிதி உந்துவண்டி ஆகியவற்றின் ஓட்டிகளுக்குரிய பஞ்சுறையிட்ட பாதுகாப்புத் தலைக்கவசம்.

fretsaw	சித்திர அறுப்பு வேலையில் மென்பல்கை அட்டைகளை அறுக்கப் பயன்படுத்தப்படும் ஒடுங்கிய இழைவாள்.
peristome	(தாவ.) பாசிகளில் விதையுறைகளின் வாயிலுள்ள பல்லமைவு; (வில.) முதுகெலும்பு விலங்குகளின் வாயைச் சுற்றியுள்ள பகுதி.

A more significant mention must be made of the immense body of native Tamil words that have been brought to bear on the SL terms with a large measure of communicative adequacy and semantic appropriateness. Indeed, the lasting contribution of the ETD of the University of Madras to bilingual lexicography in Tamil rests on this feature. Most of these TL equivalents are also characterized by lexicographic brevity and linguistic correctness. Such terms should constitute a rewardingly rich corpus for future bilingual dictionary-making in Tamil to benefit from. In this sense, the ETD is undoubtedly the first L_1/L_2 dictionary in the Tamil language. The ground-breaking nature of this wordbook could be gauged when it is compared with its predecessors which contain in themselves large, indiscriminate, avoidable admixtures of non-Tamil, especially Sanskrit, terms in their sense designations. As has been shown in the present evaluation, in the *Tamil Lexicon*, also published by the University of Madras, there are more than 30,000 headwords and/or definitions/equivalents in non-Tamil terminology, most of which are beyond the comprehension of the generality of dictionary users. A dictionary, more than any other work of scholarship, is explicitly and directly user-oriented, a consumer product. Writes Dr Johnson:

> In the lexicography, as in other arts, naked science is too delicate for the purposes of life. *The value of a work must be estimated by its use.* (emphasis added). It is not enough that a dictionary delights the critic, unless at the same time it instructs the learner; as it is to little purpose, that an engine amuses the philosopher by the subtlety of its mechanism, if it requires so much knowledge in its application, as to be of no advantage to the common workman. (1970)

The ETD stands an eminently user-friendly, purposeful dictionary with regard to its conscious choice of language for sense-designations. Examples:

anadem	தலைமாலை; கண்ணி.

anarchy	அரசிலா நிலை; அரசழிவு; *சட்டமில்லா* நிலை; அமைதிக்கேடு; ஒழுங்கின்மை; குழப்பம்.
anasarca	தோலடி நீர்க்கோவை.
angiosperm	*மூடுவிதைச்* செடியினம்.
anthem	உறழொலிப்பாடல்; இசைப்பாடல்; திருவிசைப்பா; நாட்டு வணக்கப் பாடல்; தேசிய கீதம்.
antipathy	இயல்பான வெறுப்பு; நீடித்த உவர்ப்பு; எதிர் உணர்ச்சி; பண்பொவ்வாமை; பண்பு முரண்.
apart	புறம்பாக; வேறாக; தனியாக; சார்பின்றி; ஒட்டாமல்; சேராமல்; பிரிந்து; நீங்கலாக.
aubade	வைகறைப் பாடல்.
awning	மேற்கட்டி; பந்தல்; மேற்கவிகை.
blemish	கறை; வழு; குற்றம்; குறை; கோளாறு.
brattle	சடசடவென்னும் ஒலி; சந்தடி; பூசல்; அமளி.
break	பிளவு; முறிவு; உடைவு; தகர்வு; இடைநிறுத்தம்; இடையீடு; இடைவெளி; இடைஓய்வு; தடை; விடிவு.
opportunity	செவ்வி; தறுவாய்; தக்க சமயம்; வேளைவாய்ப்பு; வாய்ப்பு வேளை; நல்வாய்ப்பு; வாய்ப்பு வழி; வழிதிறப்பு.

At the same time, those of the non-Tamil terms of communicative ease and frequency have not been shunned because they are non-Tamil. The editor of this *Dictionary* is evidently conscious of his lexicographic function which primarily consists in recording and catering to the use and usage as it obtains rather than as it ought to be. Examples:

adytum	கோயில் கருவறை; கர்ப்பக் கிருகம்.
aisle	*பிரகாரம்; இடைகழி.*
amends	கழுவாய்; பரிகாரம்.
anabaptism	மறு ஞானஸ்நானக் கோட்பாடு.
anger	கோபம்; *கடுஞ்சினம்; சீற்றம்.*
arbiter	நடுவர்; நீதிபதி; காரணிகர்; மத்தியஸ்தர்.
experiment	செய்முறை; தேர்முறை; தேர்வாய்வு; சோதனை.
lucky	நற்பேறுடைய; அதிர்ஷ்டமுள்ள; . . . .
oppressor	கொடியோன்; பாதகன்; கொடுங்கோலன்.
remedy	*தீர்வு; பரிகாரம்;* . . . .
representation	பெயராண்மை; பிரதிநிதித்துவம்.

The task of the lexicographer has never been an easy one. Lexicographer after lexicographer have emphasized the extremely strenuous and exhausting nature of dictionary-making. It is also the most fallible of all kinds of academic pursuits. Dr Johnson's words that "of all the candidates for literary praise, the unhappy lexicographr holds the lowest place" are by no means an exaggeration. When it comes to bilingual dictionary-making, the problems and complexities of the task become even more daunting. That too, when the source language and the target language do not belong to the same language family, the dictionary maker faces the added problem of harmonizing the semantic and grammatical diversities of the two languages. Given the reality that most Indian languages including Tamil are inadequate to the task of communication of sciences and other spheres of modern scholarship, the maker of an English - Indian language dictionary most of the time keeps grappling with finding adequately expressive equivalents in the TL. Where it is a culture specific term or an item of flora or fauna, provision of a descriptive definition may solve the problem. But sciences, medicine, law, politics, etc. are international in character and they need universal terminology. Descriptive definitions may help comprehend an intricate scientific reality, but we need precise terms with which to transmit scientific knowledge and information. Indiscriminate and uncritical adoption of the FL word through transliteration may alienate the word from the native corpus. Here are a few examples of such tendency, taken from a glossary of the Tamil Unviersity:

photo transistors	-	ஒளி டிரான்சிஸ்டர்கள்
quantum theory	-	குவாண்டம் கொள்கை
radio	-	ரேடியோ
video	-	வீடியோ
aerial	-	ஏரியல்
duplet	-	எலக்ட்ரான் சோடி

(R. Sabesan, 1997)

The ETD of the University of Madras marks a consistent and committed effort at finding native equivalents to the terminology of modern sciences. Where such equivalents are available in the lexical corpus of the native language, they have been appropriately brought in; where these terms do not exist in the native corpus, this *Dictionary* has gone in for the process of borrowing or internal creation. Dr S. V. Shanmugam, a professor of linguistics, finds it an accepted practice in bilingual lexicography. He further observes: "This can be equated with the concept intellectualization used in the language planning and this will be useful to increase the lexical wealth of the target language" (100). This is in

keeping with the native conventions governing loan words, which Tolkāppiyar has codified in his grammatical masterpiece *Tolkāppiyam*:

> *Vaṭacol* comprises words [borrowed from Sanskrit]
> That steer clear of the system of sounds in Sanskrit
> And that come to be adapted to the native form and sound.
>
> Even if these terms of *vaṭacol*
> Witness forms altered in adaptation to Tamil
> They are not excluded
> When they fit in with the usage.
>
> [Verses 884, 885. Trans. V. Murugan]

This has also been the accepted practice in the English language as it assimilates words from foreign tongues. Observes F. T. Wood:

> Then there arises the question of the pronunciation of loan-words . . . broadly, we may say that with the more familiar languages (the classical tongues, French, German and Spanish) it is usual to retain the native pronunciation, (or something nearly akin to it) at first, though in the course of time an anglicizing tendency sets in certain words. When this begins it is usually a definite sign that they have ceased to be regarded as foreign and become fully accepted as English. In the case of the less familiar languages, however, (e.g. Arabic, Celtic, Russian, the languages of India, etc.) an anglicised pronunciation is often employed from the very beginning. (233)

Through these processes, the ETD has brought in a large number of terms with which to provide equivalents to the modern terminology of science and technology. It remains one of the most abiding contributions of this *Dictionary* to bilingual lexicography on the one hand and to the development of scientific Tamil on the other. This terminology has been extensively exploited in the subject glossaries and dictionaries of technical terms being compiled in the Tamil language today. (It is true that some of these terms are found in the earlier dictionaries, but they are widely scattered and sporadic). Examples:

ablaut உள்ளுயிர் மாற்றம்
ablution மண்ணுநீர்

academy	கலைக்கழகம்
accent	அசையழுத்தம்
accidence	சொல்லிலக்கணம்
accoutrement	போரணி
acetylene	ஒள்வளி
acronym	தலைப்பெழுத்துச் சொல்
acrostic	கரந்துரை பாட்டு
actinotherapy	ஒளிமருத்துவ முறை
acupuncture	துளையீட்டு மருத்துவ முறை
adage	முதுமொழி
adenitis	கழலை வீக்கம்; சுரப்பி அழற்சி
adenoids	மூக்கடிச் சதை வளர்ச்சி
adjunct	தழுவுசொல்; தழுவுதொடர்
adolescence	வளரிளமை
adoption	மகவேற்பு
adynamia	படுகிடைநிலை
aeon	ஊழி; யுகம்; கற்பம்
aerial	வான்கம்பி; உணர்கொம்பு
aerolite	விண்வீழ் கல்
aerometer	வாயுமானி
aerophobia	கடுங்காற்றச்சம்
aerostatics	வளிச்சூழல் சமநிலையியல்
aesthetics	அழகியல்
affix	சாரியை; ஒட்டு; ஒட்டிடைச்சொல்
afforestation	காடுவளர்ப்பு
after-crop	மறுபோகம்
agent provocateur	உள் உளவாள்
agglomerate	வெந்திரள் பாறை
agoraphobia	திடல் மருட்சி
aiguille	ஊசிப்பாறை
air-gas	ஒண்காற்று வளி
air threads	நூலாம்படை; சிலம்பி நூல்
alabaster	வெண்சலவைக்கல்; நிலாக்காந்தக்கல்
alchemist	இரசவாதி; பொன்மாற்றுச் சித்தர்
alcohol	வெறியம்; சாராயச்சத்து

allantoid	உயிரகப்பை
allogamy	அயலினக் கலப்பு; மாற்றுக் கலப்பு
alt	உச்சக்குரல், உறுமேற்பாலை
ammeter	மின்னாற்றல்மானி
amphibian	நில நீர்வாழ் உயிரினம்
amphitheatre	வட்டரங்கம்; சுற்று மாளிகையரங்கம்; பொதுக்காட்சிக்கூடம்
anachronism	காலக்கணிப்பு வழு; கால இட முரண்பாடு
anaemia	இரத்தச்சோகை; குருதியின்மை
anagoge	மறைநிலைப் பொருள்கோள்
anaplasty	உயிர்க்கூறொட்டு முறை
androecium	பூவிதைத் தொகுதி
androgen	ஆண்பால் இயக்கு நீர்மம்
antenna	உணர்கொம்பு; உணர்ச்சியுறுப்பு
antimony	அஞ்சனக்கல்; கருநிமிளை
antinode	நள்ளிடைக்கணு
antineutron	எதிர் நொதுமின்
antitragus	செவிக்கரடு
aqueduct	கட்டுக்கால்வாய்; கால்வாய்ப் பாலம்; சாலகம்
arbitrator	நடுவர்; காரணிகர்
arbour	பொதும்பர்; கொடிவீடு
archive	சுவடிக்கூடம்; பொது ஆவணக் களரி; பொதுப் பத்திரங்கள்
asphalt	புகைக்கீல்; கருங்காரை

Such instances run into hundreds. It must also be noted that these terms in most cases are accompanied by definitions.

Defects and Liabilities

All said, the *English-Tamil Dictionary* of the University of Madras does suffer from a multiplicity of failings, errors and inadequacies, which may be classified under the following heads:

I Inadequacies in semantic information
II Lack of correspondence between SL and TL senses
III Indiscriminate selection from the SL corpus
IV Arbitrary treatment of idioms and phrasal verbs
V SL words of dubious utility
VI Verbiage
VII Other shortcomings.

I. Inadequacies in semantic information

Obviously, bilingual dictionary makers are in a more unenviable position than the monolingual lexicographers. They have two complex wholes of language system before them with the attendant intricacies and incompatibilities. In most cases, even the best bilingual dictionary is no more than what Dr Johnson describes in the classic words: "I hope, that though I should not complete the conquest, I shall at least . . . make it easier for some other adventurer to proceed further". Notwithstanding, insofar as a bilingual dictionary is predominantly concerned with meaning, the lexicographer needs to coordinate the SL and TL units to the maximum extent possible. The usableness and utility of the bilingual dictionary is in proportion to the extent of this coordination. As we look at the ETD in question, not much thought seems to have gone into semantic analysis. There seem to be two important factors contributing to the absence of coordination between the SL and TL senses. The first factor is that the ETD seems to have relied on the *Concise Oxford Dictionary* (COD) almost exclusively for both word list and their senses. The COD, it must be mentioned, was adapted from the *Oxford English Dictionary on Historical Principles* as early as 1911. Even though it was the fourth edition (1951) of the COD that formed the basis for the ETD, it had not incorporated the materials from the Supplements, which were issued only from 1972. Furthermore, the post-COD (1951) years have witnessed extensive and momentous developments and changes in science and technology, living modes, and political and cultural

institutions, which remain outside the purview of the COD. Thanks to the computers and the information revolution, the science of lexicography itself acquired newer perspectives and methodologies. Besides, the structure of a COD entry (with its etymological notes, lexical condensation, etc) is marked by such an order and such priorities as are not wholly relevant to the bilingual dictionary maker of a non-Indo-European language. He might stand to benefit a lot by relying on one or more of learner's dictionaries (such as the *Oxford Advanced Learner's Dictionary of Current English, Longman Dictionary of Contemporary English, Chambers Twentieth Century Dictionary,* and *Collins English Dictionary*), where he has copious information on grammar, syntactic context and illustrations from current usage. Thus, consequent upon the dependence on a single, condensed dictionary of the past, the semantic information of the ETD in several instances remains unequal to the communicative demands of the present-day user. Again, probably owing to absence of rigorous editorial scrutiny, we have numerous instances of inaccuracy and misrepresentation in the TL equivalents. Thirdly, we come across a prohibitively large number of words whose current sense designations go unrecorded. Fourthly, the ETD stands deficient as regards the coverage of the figurative senses of a considerable number of words. For metaphorical applications of words are so pronounced a phenomenon in language use that their omission is bound to have debilitating consequences for everyday speech as much as literate discourse. Figurative senses of words operate at two levels, viz. (a) those where the literal use is still preserved so that the metaphorical application constitutes what is virtually a new meaning or a new word, and (b) those where the metaphorical sense has gained precedence over, or even usurped altogether the place of the literal one (F. T. Wood, 175). In both the cases, this process of semantic change is of great communicative significance as much as it significantly contributes to the enrichment of the vocabulary. That the ETD has a poor representation of the figurative use is a failing that tends to severely affect the utility of this wordbook.

We have yet another class of deficiency in TL equivalents, which might possibly have been the result of L_1 interference: *Exclamation/interjection* has been translated into வியப்புரை; வியப்பிடைச்சொல் while it is not just surprise, but any emotion, like anger, surprise, pain, etc - grammatically, it is உணர்ச்சிக் குறிப்புச் சொல்.

The following articles from the ETD represent the five above-mentioned categories of inadequacies in semantic information (critical comments have been added under each article in parentheses):

accolade வீரத்திருத்தகை (knight) என்ற பட்டம் அளிக்கும்போது அணைத்தல், முத்துதல் அல்லது தோளில் வாட்புறத்தால் தட்டுதல்.

[Today, *accolade* primarily signifies a comment, prize, etc that you receive that shows people's high opinion of something that you have done; awarding of prize or an acknowledgement of merit, honour.]

accomplished பல்வகைப் பண்புகள் நிறைந்த

[Inadequate and imprecise. It signifies being highly skilled at sth; well-trained, as in *an accomplished actor.*]

arrest நிறுத்து; தடைசெய்; (சட்டம்) நடவடிக்கைகளை நிறுத்து; பிடி; ஆளைக்காட்டிக் கைப்பற்று; கருத்தைக் கவர்.

[The predominant sense today is 'to seize a person and take into custody, especially by legal authority' – கைதுசெய். The other senses follow thereafter.]

aura மலர் போன்ற பொருள்களினின்று நுட்பமாக வெளிப்படும் சுரப்பு.

[It has now the extended sense of 'the particular quality that sb/sth seems to have' that is more common, as in *These hills have a magical aura.*]

autograph தற்கையெழுத்து; தற்கையொப்பம்; மூலக் கையேடு.

[This word is now associated with the signature of a famous person, not just one's own signature.]

awash நீர் மட்டத்தோடு இணைவாக; அலையில் மிதந்து; அலைநீரால் அலம்பப்பட்டு.

[Today, it has come to mean 'covered with water or flooded'; 'carried or washed by the waves'.]

backfire உள்வெப்பாலை முதலியவற்றில் கால இடம் தவறித் தீப்பற்றுதல்.

[Now the metaphorical sense, viz., 'to have an unexpected and unpleasant result, often the opposite of what was intended; boomerang' has almost overtaken the primary meaning.]

backer போட்டியாளரை ஆதரிப்பவர்; குதிரை முதலியவற்றின் மீது பணயம் வைத்து சூதாடுபவர்.

[Of wider currency today is 'a person or an organization or a company that gives support to sb, especially financial support' (not necessarily support to a competitor).]

backhander பின்கையினால் அடிக்கும் அடி; பங்கீடு முடிந்தபின் தரப்படும் தேறல் குவளை.
[Today, it widely means 'a secret and illegal payment made to sb in exchange for a favour'; bribe (ALDCE).]

backlash நன்கு பொருந்தும் இசைவற்ற இயந்திரத்தின் செவியீர்க்கும் அரவம்.
['A strong reaction against a political or social event or development; repercussion' has communicative immediacy today.]

backstroke பின்னோக்கிய கைவீச்சு; பின்னோக்கிய அடி.
[It is more usually associated with a style in swimming that we do on our back with the arms lifted alternately out of the water in a backward circular motion and the legs extended in a kicking action.]

backtrack வந்தவழி பின்னோக்கிச் செல்.
[As in the case with *backfire, backlash,* and several other words, it is the extended sense that is of marked currency, viz., to change your mind about a plan, promise, etc that you have made; to reverse your previous action or opinion.]

bailiff அரசரின் மாவட்டப் பகராள்; மாநகர் மணியக்காரரின் பணி முதல்வர்; நிலக்கிழாருடைய மேலாள்.
[Bailiff is an officer whose job is to take the possessions and property of people who cannot pay the debts; one who carries out distraints.]

ballot paper இரகசியத் தேர்தல் சீட்டு; குடவோலை
[The current term is வாக்குச்சீட்டு.]

barely ஆடையின்றி; உண்மையான வடிவத்துடன்; வெளிப்படையாக; திறந்த மனத்துடன்.
[We often come across expressions such as *I was so tired I could barely stand up. I earn barely enough money to pay my rent,* where none of the above synonyms fits in. Here, the meaning is synonymous with that of *hardly.*]

become உண்டாகு; நேர்; ஆகத் தொடங்கு; பொருந்து; தகுதியாயிரு; அணிசெய்; நயம்படத் தோன்று.
[*Become* also signifies changing from one state to another, as in *He became sad. It became dark.* Specifically,

	become, like *get,* describes changes in people's emotional or physical state, or natural or social change (ALDCE).]
belligerent	போரிடுகிற; பொருநருக்குரிய. ['Being unfriendly and aggressive; hostile' has today taken precedence over 'fighting a war' (OSLD)].
billiard	மேசைக் கோற்பந்தாட்டம். [But on p.262, it is மேடைக்கோற் பந்தாட்டம்.]
bleep	1957-இல் நிலவுலகிலிருந்து செலுத்தப்பட்ட ருசியத் துணைக்கோளிலிருந்து வரும் வானொலி அடையாள ஒலி. [It has now come to mean a short, high sound made by a piece of electronic equipment – மின்னணு ஒலிப்பான் வெட்டொலி.]
blusher	நாணும் நங்கை. [It has another, commonly used sense, viz., 'a coloured cream or powder put on the cheeks to give them more colour.]
catwalk	பாலங்களில் உள்ள ஒடுங்கு நடைபாதை. [Today, of equal communicative frequency is 'a narrow platform for models to walk on in a fashion show'.]
chairman	கூட்டத்தலைவர்; தூக்கு நாற்காலியைச் சுமந்து செல்பவர். [Chairman being the head of a company or other organizations is more compulsively current than தூக்கு நாற்காலியைச் சுமந்து செல்பவர்.]
course	[The several senses recorded do not include the meaning of 'a complete set of lessons or studies' which has a universal academic use.]
deadline	படைத்துறைச் சிறைச்சாலையில் கைதி கடந்துசென்றால் சுட்டு வீழ்த்துவதற்குரிய கோடு. [Today, the sense of 'a date or time before which sth must be done or completed' has become an essential part of our communicative repertoire.]
disillusioned	மாயையிலிருந்து மீண்ட; மயக்கந் தெளிந்த; அறிவுத் தெளிவுடைய. [Of universal currency today is 'disappointed because sb/sth is not as good as you first thought', as in *She is disillusioned with nursing* – ஏமாற்றமுற்ற.]
focus	கதிர் குவியச்செய்; கதிர்குவி; கண், கண்ணாடிச் சில்லு ஆகியவற்றைக் குவி மையத்திற்கியையச் சரிசெய்.

[The ambiguity of கதிர் (ray of light/ear of cereal) apart, *focus* has its figurative application, viz., 'to give all your attention to sth', wthich is of equal, if not more, communicative immediacy.]

frisk குதி; குதித்து விளையாடு; குதித்து மகிழ்; துள்ளு.

[And today, *frisk* more frequently signifies 'to pass your hands over sb's body in order to search for hidden weapons, drugs, etc (usually rapidly)'.]

grandiose பெருமிதப்பகட்டான; பெருமித நடிப்புடைய; ஆரவாரமான.

[It also means 'bigger or more complicated than necessary' (OSLD).]

grand slam சீட்டாட்ட வகையில் எல்லாப் 'பிடி' ஆட்டத்தையும் கொள்ளும் நிறைவெற்றி.

[Today, 'winning all the important matches or competitions in a particular sport, for example tennis or Rugby, has far wider currency.]

groats உமி நீக்கப்பட்ட கூலவகை.

[It is 'crushed grain' also.]

haggard பயிற்றுவிக்கப்படாத; அருவருப்புத் தோற்றமுடைய.

[More usually, it means 'looking very tired because of illness, worry or lack of sleep' (ALDCE).]

handicap போட்டியிடுபவர்களிடையே சமவாய்ப்புக்கு வகை செய்யப்பெற்றுள்ள பந்தயம் - போட்டி; கூடுதலான சுமை.

[Misreading of the SL meaning, which reads as follows: race, competition in which chances of competitors are equalized by start, difference in weight to be carried (in horse-races), & c.; As such, it is 'a disadvantage that is given to a strong competitor in a sport event, etc., so that the other competitors have more chance' (OSLD).]

haphazard வெறும் தற்செயல் நிகழ்ச்சி.

[But today, the dominant sense is தாறுமாறு; ஒழுங்கின்மை – being badly organized; with no particular order or plan.]

hardware இரும்பு, செம்பு போன்ற வலிய உலோகங்களால் செய்யப்பட்ட பொருள்கள்.

[Of equal communicative frequency is the machinery of the computer. And there is no reference to *software.*]

headhunter எதிரிகளின் தலைகளை வெற்றிச் சின்னங்களாகக் கருதிச் சேர்க்கும் காட்டுமிராண்டி.

[And more frequently, it is 'the person whose job is to find suitable people to work for a particular company and to persuade them to join it'. Even with regard to the old meaning; it is 'the member of a tribe that collects the heads of the people they kill'.]

hectic எலும்புருக்கிக் காய்ச்சல் உள்ள; எலும்புருக்கி நோய்க்கு ஆட்பட்ட; நோய் நிலையில் முகஞ்சிவந்த.

[In our everyday discourse, we have a far more dominant sense, viz., very busy with a lot of things that you have to do quickly; overactive; frantic; frenetic.]

hold/keep at bay போக்கு முட்டச்செய் (75)

[Not clear, nor communicatively precise. It is 'to stop sb/sth dangerous from getting near you; to prevent a situation or problem from getting worse'.]

hoover காற்றுநீக்கத் துப்புரவுக்கருவி.

[It is the vacuum cleaner – தூசுறுஞ்சும் பொறி.]

horn . . .; பொறிவண்டிகளில் எச்சரிக்கை ஒலி எழுப்பும் கருவி.

[We commonly use ஒலிப்பான் these days.]

interview காண்பு, நேரிடைக்காட்சி.

[The universal equivalents in Tamil are நேர்காணல் and பேட்டி.]

jargon பிதற்றொலி; சலசலப்பு; விளங்கா ஒலி; விளங்கா மொழி; காட்டுமிராண்டிப் பேச்சு.

[Today, it is primarily 'words or expressions used by a particular group or profession, such as *medical jargon*.]

junta ஸ்பானிய அல்லது இத்தாலிய நாடுகளில் செயலாட்சிக்குழு அல்லது ஆய்வுக் குழு.

[Apart from its syntactic inadequacy, it does not take the current usage into account, which is 'a group, especially of military officers, who rule a country by force'.]

kidney குண்டிக்காய்.

[மனிதர்கள் வகையில், சிறுநீரகம்.]

knockout படுகுலையடி; மீண்டெழாதபடி குத்துச்சண்டைக்காரனை அடிக்கும் அடி; ஏல விற்பனையில் குறைவிலையில் வாங்கிட உடந்தையாயிருப்பவர்.

[Of equal currency is 'a competition in which the winner of each game goes on to the next part, but the person who loses plays no more games.]

leaflet துண்டுப் பத்திரிகை.
[துண்டு வெளியீடு is more common today.]

lentil அவரையினச் செடி; அவரையின் விதை.
[It is உடைத்துக் காயவைத்துச் சமையலுக்குப் பயன்படுத்தப்படும் துவரை, உளுந்து, முதலியவற்றின் விதை; பருப்பு (*Cre-A's Dictionary of Contemporary Tamil*).]

life-guard மெய்க்காப்பாளர்.
[Too general. Today, it signifies 'a person at a beach or *swimming pool whose job is to rescue people who are in difficulty in the water'* (OSLD).]

linguist அயல்மொழி வல்லார்; பன்மொழி அறிஞர்.
[And today, a more dominant and academically favoured sense is 'a person who studies languages or linguistics'. Even with regard to 'அயல்மொழி வல்லார்', it is not வல்லார் but 'one who knows several foreign languages' (OSLD).]

make believe பாசாங்கு செய் (81, 613).
[It also means imagining or inventing things that are not real.]

metabolism ஊன்ம ஆக்கச் சிதைவு மாறுபாடு.
[வளர்சிதை மாற்றம்.]

methodology ஆராய்ச்சி முறை நூல்.
[It is '*a way of doing sth based on particular principles and methods*' – குறிப்பிட்ட கோட்பாடுகளையும் செய்முறைகளையும் அடிப்படையாகக் கொண்டு ஒரு செயலைச் செய்யும் முறை; நெறிமுறை; வகைதுறை.]

monitor இடித்தெச்சரிப்புரை கூறுபவர்; சட்டாம்பிள்ளை; பீரங்கியாற்றல் முனைப்புடன் ஆழமற்ற நீரில் இயங்கவல்ல கப்பல்வகை; . . .
[Two senses of much more communicative interest not recorded here are:

1 a machine that shows information or pictures on a screen, like a television; *a screen that shows information from a computer. 2 a machine that checks or records sth.*

Besides, there is the verbal sense of 'to record, check or test sth regularly for a period of time', as in *Pollution levels in the lake are closely monitored.*]

moth-ball அந்துருண்டை.

[May not be clear to a general user. It is a small ball made of a chemical substance that protects clothes in cupboards from moths. In such cases, it is necessary that a full length definition accompany the synonym.]

nuclear reactor அணு ஆற்றல் சார்ந்த ஆய்வுக்கால அமைவு.

[It is not clear what it really means. Should it be ஆய்வுக்கல?.]

obscene நாறுகிற; குப்பையான; வெறுப்பூட்டுகிற.

[The more common signification of this word is 'offensively or repulsively indecent, especially by offending accepted sexual morality'.]

onerous பளுவேறிய; கனமிக்க; மிகு பொறுப்பான; மிகு கவலை தருகிற.

[The current, more widely used signification is 'difficult and needing a lot of effort'.]

outgoing புறப்பட்டுச் செல்கிற.

[It has two more meanings of intense current interest, viz.,

1 friendly and interested in other people and new experiences; eager for social interaction. 2 leaving a job or a place].

overtake மேற்சென்று எட்டு; தொடர்ந்து சென்று பிடி.

[Inadequate understanding of SL meaning, where it is 'to catch up with and pass in the same direction; to become level with and exceed; to go past another person, car, etc., because you are moving faster.]

package கட்டு; சிப்பம்; துணிமணி செறித்து வைக்கப்பட்ட பெட்டி.

[Today, we increasingly come across *financial aid package, word-processing package; package tour, package deal,* etc, where the meaning is 'a set of related things sold or offered as a unit, where we have a metaphorical application.]

pardon மன்னித்துவிடு; குற்றத்தைப் பொருட்படுத்தாது விடு; தண்டிக்காது விட்டுவிடு.

[*Pardon* can also be used when you want to ask somebody to repeat what he/she has said, because you did not hear or understand. Besides, there is 'I beg your pardon', which is

a formal way of saying 'sorry' rather than குற்றத்தைப் பொருட்படுத்தாது விடு.]

photosynthesis ஒளி இயைபாக்கம்.
[A standardized technical term is ஒளிச்சேர்க்கை.]

plight நிலைமை; நெருக்கடி நிலை.
[It is 'a bad or difficult state or situation'; an unfortunate condition.]

ploy வேலை; அலுவல்; தொழில் முறை ஏற்பாடு; தொழில் முறைப் பயணம்.
[Ploy is 'sth that you say or do in order to get what you want or to persuade sb to do sth; a stratagem; a cunning manoeuvre to gain an advantage.]

possessive உடைய; உடைமைக்குரிய; உரிய; சொந்தமான.
[Of equal communicative importance is 'not wanting to share sb/sth, as in *a possessive wife.*]

probe சலாகை; கிளறுதல்; சோதனைத் துளையீடு.
[A more commonly used sense is 'the process of asking questions, collecting facts, etc in order to find out hidden information about sth', as in *a police probe into illegal financial dealing.*]

programme நிகழ்ச்சிநிரல்; செயல்முறை வகுப்பு; அமைப்புத் திட்டம்.
[There is no specific expressive reference to the *computer program* or the radio/TV programme, which is necessary for user-friendly analytical comprehension.]

prohibitive தடுக்கிற; தடைசெய்கிற.
[In everyday discourse, reference to price or cost being so high that it prevents people from buying sth or doing sth is more common, as in *The price of houses in the centre of the town is prohibitive.*]

public school பெருமக்கள் பள்ளி.
[Not clear. In Britain, it is a private school where children pay fees, and live there while studying. In the US, Australia and other countries, it is a local school that provides free education. (OSLD)].

quite முற்றிலும்; முழுவதும்; தீர; குறைவற; உச்ச அளவில்; முழு நிறைவாக; அதுவேயாக; வேறொன்றுக்கு இடமின்றி; நேரடியாக; அப்பழுக்கின்றி; சற்று மிகையான அளவில்.
[*quite* has three widely used senses, viz.,

1 not very; to a certain degree; rather; somewhat. 2 completely; very. 3 used for showing that you agree with or understand sth, as in, '*He will find it difficult*', '*Well, quite*' (OSLD).

None of the Tamil equivalents comes anywhere near what sense 1 indicates. And the reader may find it extremely difficult to differentiate the above synonyms and assign them individually to sense 2 and sense 3.]

sarcastic வசைப்பாங்குடைய; வடுச்சொல்லான.

[A more frequently used sense of this term is 'using words or expressions to mean the opposite of what is actually meant'.]

simply எளிமையோடு

[This adverb has at least 5 shades of meaning:

1 used to emphasize how easy or basic sth is, as in *Simply add hot water and stir.*

2 (used to emphasize an adjective) completely; absolutely, as in *The meal was simply excellent.*

3 in a way that makes sth easy to understand, as in *Could you explain it more simply?*

4 in a simple, basic way; without decoration or unnecessary extra things, as in *They live simply with very few luxuries.*

5 only; just, as in *There is no need to get angry. The whole problem is simply a misunderstanding.* (OSLD).]

sophisticated சொற்புரட்டான; வாதப்புரட்டான; நடைமுறை அறிவடிப்படையான; உலகியல் ஆரவாரப்பண்பு பயின்ற; சமுதாயச் செயற்கைப் பண்பாடுடைய.

[The two senses of wider communicative interest today, viz.,

1 able to understand difficult or complicated things; developed with a high level of skill and knowledge; as in *Voters are much more sophisticated these days.*

2 (used about machines, systems, etc) advanced and complicated. have not found a place in this *Dictionary*.

Consequently, *unsophisticated* (1152) suffers a similar inadequacy.]

technician தொழில்நுட்ப வல்லுநர்; தனித்துறை நுணங்கியல் வல்லுநர்.

[Today, *technician* is widely associated with a person whose work involves practical skills, especially in industry or science; a person employed to look after technical equipment and do practical work in a laboratory, etc., There is also the word *technologist,* which is not distinguished from *technician.*]

tyre ரப்பர் டயர் (1129).
[The same word is translated into சக்கரக் குழற்பட்டை (98) and சக்கரப் புறவட்டு (789) elsewhere.]

vintage கொடிமுந்திரிப் பருவம்; கொடிமுந்திரிப் பருவ விளைவு.
[We have two more senses of increasing contemporary use, viz.,
1 typical of a period in the past and of high quality; the best work of the particular person, as in *vintage TV drama.*
2 *vintage year* a particularly good and successful year.]

watershed ஆற்றுப் பள்ளத்தாக்குகள் இரண்டினைப் பிரிக்கும் வரை.
[More frequently, *watershed* is a turning point – பெரும் மாறுதல்களின் காலம்.]

Another grave deficiency in TL sense content, owing partly to the choice of COD as the source text, that has far-reaching implications for L_2 learners, is witnessed in the entries on sentence adverbs, prepositions, auxiliary verbs and conjunctions. One of the outstanding characteristics of the English language is its inflectional simplicity. Unlike in a language like Tamil, the relationship of words in a sentence in English is mostly indicated by prepositions and auxiliary verbs rather than by inflectional endings (C. L. Wrenn 5-8). A bilingual dictionary with its obvious utility to the L_2 learners needs to take the analytical character of English into account and treat the 'closed word classes' comprehensively. Given below is the word *at* with its meanings in COD, ETD and OSLD:

Concise Oxford Dictionary:

at: prep. expressing exact, approximate or vague position, lit. & fig. . . . . ; expressing motion towards, lit & fig. . . .; *at all* – in any degree (in negative context); *at best, at worst* - assuming best, worst, result etc; *at one* – in harmony or agreement with; *at that* at that estimate. . .

English-Tamil Dictionary:

at: prep. இல், இடத்தில், அருகில், அடியில்; (தொ.) *at first* முதலில், தொடக்கத்தில்; *at last* இறுதியில்; கடைசியில்; *at least* குறைந்த தன்மையில்; குறைந்த அளவில்; *at most* நிறைந்த தன்மையில்; உயர்ந்த அளவில்; *at once* உடனே, கால தாமதமின்றி; ஒருமிக்க; *at sight* கண்டவுடன்.

Oxford Senior Learner's Dictionary:

at: prep. 1 used to show where sb/sth is or where sth happens: *at the bottom/top of the page. He was standing at the door. Change trains at Chester. We were at home all weekend. Are the children at school?*

2 used to show when sth happens: I *start work at 9 o' clock. at the weekend. at night . at Easter. She got married at 18.*

3 in the direction of sb/sth: *What are you looking at? He pointed a gun at the policeman. Don't shout at me.*

4 because of sth: *I was surprised at his behaviour. We laughed at his jokes.*

5 used to show what sb is doing or what is happening: *They were hard at work. The two countries were at war.*

6 used to show the price, rate, speed, etc., of sth: *We were travelling at about 50 miles per hour.*

7 used with adjectives that show how well sb/sth does sth: *She is not very good at French.*

The ETD has not only not captured the totality of the COD's meaning structure,

but also some of the communicatively significant meanings of *at* such as இன்ன காரணத்தினால்; இன்னதை முன்னிட்டு; நிமித்தமாக have been excluded. Of equal importance is the need to indicate the syntactic behaviour of these terms, without which the user might not be able to comprehend their diverse syntactic possibilities.

Even more truncated is the representation of auxiliary verbs, with several of their substantial senses being omitted. There is, for example, *should* which in ETD reads as follows:

should v. *shall* என்பதன் இறந்தகாலம்.

This is not only totally inadequate, but this ignores the fact that in the case of auxiliary/modal verbs, the present tense and past tense forms do not necessarily

designate identical communicative realities. Given below are the OSLD entries on *shall* and *should* which indicate the semantic and discoursal divergences between these two modal auxiliary verbs:

shall **1** used for asking for information or advice: *What time shall I come?*

Where shall we go for our holiday? **2** used for offering to do sth: *Shall I help carry that box? Shall we drive you home?* **3 shall we** used for suggesting that you do sth with the person or people that you are talking to: *Shall we go out for a meal this evening?* **4** (formal) used with 'I' and 'we' in future tenses, instead of 'will': *I shall be very happy to see him again. • We shan't be arriving until ten o' clock. At the end of this year, I shall have been working here for five years.* **5** (formal) used for saying that sth must happen or will definitely happen: *In the rules it says that a player shall be sent off for using bad language.*

should **1** (used for saying that it is right or appropriate for sb to do sth, or for sth to happen) ought to: *The police should do something about street crime in this area. Children shouldn't be left on their own. • I'm tired. I shouldn't have gone to bed so late/I should have gone to bed earlier.* **2** used for giving or for asking for advice: *You should try that new restaurant. • Do you think I should phone him? • What should I do?* **3** used for saying that you expect sth is true or will happen: *It's 4.30. They should be in New York by now. • It should stop raining soon.* **4** (BrE formal) used with 'I/we' instead of 'would' in 'if' sentences: *I should be most grateful if you could send me . . .* **5** (formal) used after 'if' and 'in case' to refer to a possible event or situation: *If you should decide to accept, please phone us. • Should you decide to accept . . .* **6** used as the past tense of 'shall' when we report what sb says: *He asked me if he should come today* (= he asked 'Shall I come today?'). **7 I should imagine, say, think, etc.** used to give opinions that you are not certain about.

It must also be noted that the closed-system items in English, viz., articles, demonstratives, pronouns, prepositions, conjunctions and interjections, as also auxiliary verbs, do not admit of one-to-one semantic equivalents in Tamil. They need to be provided with descriptive definitions along with equivalents where

such equivalents are possible and appropriate. The ETD of the University of Madras remains impoverished vis-à-vis the 'form-word' (closed word class) entries. Considering the overridingly important role they play in the syntax of the SL, their shrunken treatment will have crippling implications, particularly for the second language learners.

Again, the absence of prefixes and suffixes in the ETD may constrict its utility to the L_2 learners if not to the general users. In view of the fact that the affixes have extensively contributed to word formation in English and that they throw light upon the general character and temperament of the particular age when the given affix comes to be widely used (F. T. Wood, 117), the senses they designate will have a bearing on one's understanding of the words, especially antonyms to which they are affixed. They do also help understand the morphological structures of derivatives, such as how prefixes generally alter the meaning of the word and suffixes change its part of speech. Given below is a fairly full list of prefixes and suffixes with their meanings and use (OSLD), which may profitably be included in the revision of the ETD:

Prefixes

a-	not; without: *atypical, amoral*
aero-	connected with air or aircraft: *aerodynamic*
agro-, agri-	connected with farming: *agro-industry*
all-	**1** completely: *an all-inclusive price* **2** in the highest degree: *all-important, all-powerful*
ambi-	referring to both of two: *ambivalent*
Anglo-	connected with England or Britain (and another country or countries): *Anglo-American relations*
ante-	before: in front of: *antenatal, ante-room*
anthropo-	connected with human beings: *anthropology*
anti-	against: *anti-war*
arch-	main; most important or most extreme: *archbishop*
astro-	connected with the stars or outer space: *astrophysics*
audio-	connected with hearing or sound: *audio-visual*
auto-	**1** about or by yourself: *autobiography* (=the story of the writer's own life) **2** by itself, without a person to operate it: *automatic*

be-	1 to make or treat sb/sth as: *They befriended him.* 2 wearing or covered with: *bejewelled*
bi-	two; twice; double; *bilingual, bicentenary*
biblio-	connected with books: *bibliography*
bio-	connected with living things or human life: *biodegradable*
by-	1 less important: *a by-product* 2 near: *a bystander*
cardio-	connected with the heart: *cardiology*
centi-	hundred; hundredth: *centipede, centimetre* (= one hundredth of a metre)
chrono-	connected with time: *chronology*
circum-	around: *circumnavigate* (= sail around)
co-	together with: *co-pilot, coexist*
con-	with; together: *concurrent*
contra-	against; opposite: *contradict* (= say the opposite)
counter-	against; opposite: *counter-terrorism, counterproductive* (= producing the opposite of the desired effect)
cross-	involving movement or action from one thing to another or between two things: *cross-fertilize*
crypto-	hidden; secret: *a crypto-communist*
cyber-	connected with electronic communication, especially the Internet: *cybercafe*
de-	1 the opposite of: *decompress* 2 taking sth away: *decaffeinated coffee*
deca-	ten: having ten: *decathlon*
deci-	one tenth: *decilitre*
demi-	half; partly: *demigod*
demo-	connected with people or population: *democracy*
di-	used in chemistry to refer to substances that contain two atoms of the type mentioned: *dioxide*
dis-	not; the opposite of: *discontinue, disarmament*
e-	connected with the use of electronic communication, especially the Internet, for sending information, doing business, etc: *e-commerce*
eco-	connected with the environment: *eco-friendly*
electro-	connected with electricity: *electromagnetism*
en-(em-)	1 to put into the thing or condition mentioned: *endanger, empower*

	2 to cause to be: *enlarge, embolden*
equi-	equal; equally: *equidistant*
Euro-	connected with Europe or the European Union: *Euro-elections*
ever-	always; continuously: *the ever-growing problem of pollution*
ex-	former: *ex-wife*
extra-	**1** outside; beyond: *extraterrestrial* (= coming from somewhere beyond the earth) **2** very; more than usual: *extra-thin*
fore-	**1** before; in advance: *foreword* (= at the beginning of a book) **2** in front of: *foreground* (= the front part of a picture)
geo-	of the earth: *geoscience*
haemo-, hemo-	connected with blood: *haemophilia*
hepta-	seven; having seven: *heptathlon* (= an athletics competition, usually one for women, that consists of seven different events)
hetero-	other; different: *heterogeneous*
hexa-	six; having six: *hexagonal*
homo-	the same: *homogeneous*
hydr(o)- mixed	**1** connected with water: *hydroelectricity* 2 connected with or with hydrogen: *hydroxide*
hyper-	more than normal; too much: *hypersensitive*
hypo-	under; below normal: *hypodermic*
ill-	badly or wrongly: *You would be ill-advised to drive until you have fully recovered.*
in-(il-, im-, ir-)	not; the opposite of: *incorrect, illegal, immoral, impatient, irregular*
info-	connected with information: *an infosheet*
infra-	below a particular limit: *infrared*
inter-	between; from one to another: *interaction*
intra-	inside; within: *intravenous*
iso-	equal: *isotope*
kilo-	thousand: *kilogram*
macro-	large; on a large scale: *macroeconomics*
mal-	bad or badly; not correct or correctly: *malnutrition*
many-	having a lot of the thing mentioned: *a many-sided shape*
mega-	**1** very large or great: *a megastore* **2** *one million:* a megawatt
meta-	**1** connected with a change of position or state: *metamorphosis* **2** higher; beyond: *metaphysics*

micro- small; on a small scale: *microchip*

mid- in the middle of: *mid-afternoon*

milli- thousandth: *millisecond*

mini- very small: *miniskirt*

mis- bad or wrong; badly or wrongly: *misbehaviour; misunderstand*

mono- one; single: *monolingual* (= using one language), *monorail*

multi- many; more than one: *multicoloured, a multimillionaire*

nano- (especially in units of measurement) one billionth (= one of one thousand million equal parts of sth): *nanosecond*

near- almost: *a near-perfect performance*

neo- new; in a later form: *neo-fascist*

neuro- connected with the nerves: *neuroscience*

non- not: *non-biodegradable*

nona- nine; having nine: *nonagenarian* (= a person who is between 90 and 99 years old)

octa-, octo- eight; having eight: *octagon* (= a shape with eight sides), *octogenarian*

off- not on; away from: *offstage*

omni- of all things; in all ways or places: *omnivore*

ortho- correct; standard: *orthography*

osteo- connected with bones: *osteopath*

out- **1** greater, better, further, longer, etc.: *outdo, outrun* **2** outside; away from: *outpatient*

over- **1** more than normal; too much: *overeat* **2** completely: *overjoyed* **3** upper; outer; extra: *overcoat, overtime* **4** over; above: *overhang*

paed-, ped- connected with children: *paediatrics*

palaeo-, paleo- connected with ancient times: *palaeontology*

pan- including all of sth; connected with the whole of sth: *pan-African*

para- **1** beyond: *paranormal* **2** similar to but not official or not fully qualified: *a paramedic*

patho- connected with disease: *pathology*

penta- five; having five: *pentagon, pentathlon* (= a competition involving five different sports)

petro- **1** connected with rocks: *petrology* **2** connected with petrol: *petrochemical*

philo- liking: *philanthropist*

phono- connected with sound or sounds: *phonetic, phonology*
photo- 1 connected with light: *photosynthesis* 2 connected with photography:
photocopier
physio-1 connected with nature 2 connected with physiology (= the way in which living things function, and the scientific study of this)
poly- many: *polygamy*
post- after: *post-war*
pre- before: *prepay, preview*
pro- in favour of; supporting: *pro-democracy*
proto- original; from which others develop: *prototype*
pseudo- not genuine; false or pretended: *pseudonym*
psycho- connected with the mind: *psychology*
quad-, quadri-four; having four: *quadruple* (= multiply by four), *quadrilateral*
quasi- 1 that appears to be sth but is not really so: *a quasi-scientific explanation*
2 partly; almost: *a quasi-official body*
radio- 1 connected with radio waves or the activity of sending out radio or television programmes (= broadcasting): *a radio-controlled car*
2 connected with radioactivity (= powerful and very dangerous rays that are
produced when atoms are broken up): *radiographer*
re- again: *rewrite, reappearance*
retro- back or backwards: *retrospective*
self- of, to or by youself or itself: *self-control*
semi- half: *semicircle, semi-final*
septa- seven: having seven
socio- connected with society or the study of society: *socio-economic*
step- related as a result of one parent marrying again: *stepmother*
sub- 1 below; less than: *sub-zero* 2 under: *subway* 3 making a smaller part
of sth: *subdivide*.
super- 1 extremely; more or better than normal: *superhuman* 2 above; over:
superstructure, superimpose
techno- connected with technology: *technophobe* (= a person who is afraid

	of technology)
tele-	1 over a long distance; far: *telepathy, telescopic* 2 connected with television: *teletext* 3 done using a telephone: *telesales*
theo-	connected with God or a god: *theology*
thermo-	connected with heat: *thermonuclear*
trans-	1 across; beyond: *transatlantic* 2 into another place or state: *transplant*
tri-	three; having three: *triangle*
ultra-	extremely; beyond a certain limit: *ultra-modern*
un-	not; the opposite of: *unable, unlock*
under-	1 below: *underground* 2 lower in age, level or position: *the under-fives* 3 not enough: *undercooked food*
uni-	one; having one: *uniform, unilaterally*
up-	higher; upwards; towards the top of sth: *upturned*

Suffixes

-able, -ible, -ble	(to make adjectives) possible to: *acceptable, noticeable, divisible* (= possible to divide), *irresistible* (= that you cannot resist)
--age	(to make nouns) a process or state : *storage, shortage*
-al	(to make adjectives) connected with: *experimental, environmental*
-ance, -ence, - ancy, -ency	(to make nouns) an action, process or state: *appearance, existence, pregnancy, efficiency*
-ant, -ent	(to make nouns) a person who does sth: *assistant, student*
-ation	(to make nouns) a state or an action: *examination, organization*
-ble	→ - ABLE
-centric	(to make adjectives) connected with or interested in the thing mentioned: *Eurocentric*
-cracy	(to make nouns) the government or rule of: *democracy*
-ectomy	(to make nouns) a medical operation in which part of the body is removed: *appendectomy* (= removal of the appendix)
-ed	(to make adjectives) having a particular state or quality: *bored, patterned*

-ee (to make nouns) a person to whom sth is done: *employee* (= sb who is employed), *trainee* (= sb who is being trained)

-en (to make verbs) to give sth a particular quality: *shorten, blacken, loosen,* (but note: *lengthen*)

-ence, -ency,
-ance, -ent → - ANT

-er (to make nouns) a person who does sth: *rider, painter, banker, driver,*
teacher

-ese (to make adjectives) from a place : *Japanese, Chinese, Viennese*

ess (to make nouns) a woman who does sth as a job: *waitress, actress*

-fold (to make adjectives and adverbs) multiplied by; having the number of parts mentioned: *to increase tenfold*

-ful (to make adjectives) having a particular quality: *helpful, useful, beautiful*

-graphy (to make nouns) **1** a type of art or science: *geography* **2** a method of producing images: *radiography* **3** a form of writing or drawing: *biography*

-hood (to make nouns) **1** a state, often during a particular period of time: *childhood, motherhood* **2** a group with sth in common : *sisterhood,*
neighbourhood

-ial (to make adjectives) typical of :*dictatorial*

-ian (to make nouns) a person who does sth as a job or hobby: *historian,*
comedian

-ible → - ABLE

-ic **1** (to make adjectives and nouns) connected with : *economic, Arabic*
2 (to make adjectives) that performs the action mentioned: *horrific*

-ics (to make nouns) the science, art or activity of: *physics, dramatics, athletics*

-ical (to make adjectives from nouns ending in –y or -ics) connected with:
economical, mathematical, physical

-ide (to make nouns) (in chemistry) a compound of: *chloride*

-ify	(to make verbs) to produce a state or quality: *beautify, simplify, purify*
-ing	(to make adjectives) producing a particular state or effect: *interesting*
-ion	(to make nouns) a state or process: *action, connection, exhibition*
-ish	(to make adjectives) **1** describing nationality or language: *English, Polish* **2** like sth: *babyish* **3** fairly, sort of: *longish, brownish*
-ist	(to make nouns) **1** a person who has studied sth or does sth as a job: *artist, scientist* **2** a person who believes in sth or belongs to a particular group: *capitalist, pacifist*
-ite	(to make nouns and adjectives) a person who follows or supports; following: *Blairite*
-ity	(to make nouns) the quality or state of: *purity*
-ive	(to make adjectives) having a particular quality: *attractive, effective*
-ize, -ise	(to make verbs) producing a particular state: *magnetize, standardize*
-less	(to make adjectives) not having sth: *hopeless*
-like	(to make adjectives) similar to: *childlike*
-ly	(to make adverbs) in a particular way : *badly, beautifully*
-ment	(to make nouns) a state, action or quality: *development, arrangement, excitement*
-most	(to make adjectives) the furthest: *southernmost, topmost* (= the furthest up/the nearest to the top)
-ness	(to make nouns) a state or quality: *kindness, happiness*
-oid	(to make adjectives and nouns) similar to: *humanoid*
-ology	(to make nouns) the study of a subject: *biology, zoology*
-or	(to make nouns) a person who does sth, often as a job: *actor, conductor*
-ory	**1** (to make adjectives) that does: *explanatory* **2** (to make nouns) a place for: *observatory*
-ous	(to make adjectives) having a particular quality: *dangerous, religious*

-phile	1 (to make adjectives) liking a particular thing: *Anglophile* 2 (to make nouns) a person who likes a particular thing: *bibliophile*
-philia	(to make nouns) love of sth
-phobe	(to make nouns) a person who dislikes a particular thing or particular people: *Anglophobe*
-phobia	(to make nouns) a fear of the thing mentioned: *claustrophobia*
-proof	(to make adjectives) able to protect against the thing mentioned: *soundproof*
-ship	(to make nouns) showing status: *friendship, membership, citizenship*
-ward, -wards	(to make adverbs) in a particular direction: *backward, upwards*
-ways	(to make adjectives and adverbs) in the direction of: *lengthways*
-wise	(to make adjectives and adverbs) **1** in the manner or direction of : *clockwise* **2** concerning: *Things aren't too good businesswise.*
-y	(to make adjectives) having the quality of the thing mentioned: *rainy, fatty, thirsty*

Dr S. V. Shanmugam, in his article titled "An Evaluation of English - Tamil Dictionary" (1989) points out, among other things, the failure of the ETD to bring definitions into sharper focus, and he quotes the following examples along with suggested equivalents:

Word suggested	**Meaning found in the ETD**	**Equivalent**
marriageable	திருமணத்திற்கான வயதுள்ள	திருமண வயதுள்ள
compose	அச்சுக்கோத்திணை	அச்சுக்கோரு
aerolithology	விண்வீழ் கல் பற்றிய ஆய்வு	விண்வீழ் கல் ஆய்வு

II Lack of correspondence between SL and TL senses

Babel, the journal of the International Federation of Translators, speaks of evaluating the success of a bilingual dictionary in relation to its matching the SL meaning with the TL equivalent as an important part of the dictionary critic's job. It is also enjoined upon him to indicate the differences of meaning between such equivalents (qtd. in Nguyen 171). In the ETD, we do find a considerable number of headwords where the TL equivalent is incompatible with the SL sense. In some of them, the TL meaning is incomplete and in others there are mismatch and misinterpretation, as could be seen in the following instances (critical comments are added within square brackets):

arctic மிக்க குளிர்ச்சி பொருந்திய
[The SL sense is 'very cold' which is குளிர் மிக்க. குளிர்ச்சி is often associated with 'coolness'.]

aria (இசை) மூன்று பகுதிகளாகப் பிரித்து விரிவாகப் பாடப்படும் பாடல்வகை.
[It is a 'long accompanied song for solo voice in an opera, oratorio, etc.']

backhand . . . பந்தாட்டத்தில் பின்னோக்கிய கையடி.
[It is not பின்னோக்கிய கையடி, but the back of the hand turned towards the opponent.]

backside பின்புறம் ; விலங்கின் பிற்பகுதி.
[It is more usually the buttocks, the bottom.]

blood sports குருதி சிந்தவைக்கக் கூடிய கேளிக்கைகள் (97).
[Imprecise. It is 'a sport in which animals or birds are killed.]

canteen பணிமனைச் சிற்றுண்டிசாலை
[it should be 'the place in a school, factory, office, etc where the people who work there can get meals.]

cumulus திரளாகக் குவிந்து கறுத்த அடித்தளம் கொண்ட முகிற்படிவம்.
[In the SL text, it reads as follows: a set of rounded masses of cloud heaped on each other and resting on horizontal base. It is not கறுத்த but வெண்ணிற. white cloud (OSLD).]

forenoon முற்பகல்

[Under *morning* also, it is முற்பகல். Are *forenoon* and *morning* identical?]

hand-pick ஒவ்வொருவராகத் தெரிந்தெடு.
[Misleading. It is 'to choose carefully or personally']

haulage பளுவேறிய சரக்கின் இடமாற்றம்; இழுவைக் கூலி.
[Too literal a translation of 'the transport of goods by road, rail, etc; the money charged for this'. It can simply be சாலை, இருப்புப்பாதை முதலியவற்றின் வழியான பொருள் போக்குவரத்து; பொருள் போக்குவரத்துக் கட்டணம், சரக்குக் கூலி.]

helpless . . . ; உதவி செய்யாத.
[It is the translation of 'unable to help oneself'. *Helpless* means 'unable to take care of oneself or do things without the help of other people.]

herdsman மந்தைக்குரியவர்
[It is a man who looks after a group of animals, a keeper of herds - which the Tamil equivalent does not convey clearly.]

home-grown தாயகத்தில் விளைவிக்கப்பட்ட.
[Specifically, it is used about fruit and vegetables grown in our own garden.]

household gods பற்றுதலுக்குரிய வீட்டுப்பொருள்கள் (503)
[A misreading of the SL text, where it means 'the essentials of home life'.]

ironic வஞ்சப் புகழ்ச்சி சார்ந்த.
[Imprecise and in a way misleading. It signifies 'meaning the opposite of what one says'; an expression of meaning by the use of language of a different or an opposite tendency.]

lilac இளஞ்சிவப்பு நிறம்.
[It is pale purple colour - இளம் கருஞ்சிவப்பு நிறம்.]

limousine மூடிய பொறிவண்டி [Not clear. It is 'a large expensive car that usually has a sheet of glass between the driver and the passengers in the back'. Even in the *Concise OED,*

it is motor-car with a closed body and roof over the driver.]

living room பகல்நேர அறை.

[Imprecise. it is the 'room in a house where people sit, relax, watch television, etc., together', and it is synonymous with *sitting room*. Interestingly, under *sitting room*, the meaning given is அமர்வுக்கூடம்;

இளைப்பாறுதற்கான அறை (942). Even here 'that it is in a house' is not taken into account.]

love affair காதல் நிகழ்ச்சி; காதல் நடவடிக்கை

[Usually, it is 'sexual relationship between two people who love each other but are not married'. It may also mean 'a great enthusiasm for sth'(OSLD).]

lumpy கட்டிகளால் நிறைந்த; கட்டிகளால் மூடப்பட்ட.

[The SL sense is 'full of or covered with lumps'. And throughout this Dictionary *covered* is imprecisely translated into நிறைந்த or மூடப்பட்ட. Generally, *cover* is 'to be on the surface of sth; to make sth do this'. ஒரு பரப்பின் மீது காணப்படு அல்லது படிவுறு, as in *The speeding car covered me with mud.*]

needlework தையல்வேலை

[Precisely, it denotes sth we sew by hand especially for decoration - கைப்பின்னல்; பூத்தையல்; சித்திரப் பின்னல்.]

nostalgia தாயக நாட்டம் ; வீட்டு நினைவுத் துயரம்; பழங்கால நாட்டம்.

[Imprecise. *Nostalgia* is 'a feeling of pleasure, mixed with sadness, when we think of happy times in the past'

as in *She was suddenly filled with nostalgia for her university days.*]

ordeal சோதனை முறை; எண்ணெய்க் கொப்பரை முதலிய கடுந்தேர்வு.

[Ordeal signifies, 'a very unpleasant or difficult experience;

a severe trial'. சோதனை முறை may possibly be misunderstood as sth related to method or methodology.]

outclass மற்றவரைவிட மேல்வகுப்புக்குரியவராயிரு.
[Precisely, it is 'to be much better than sb/sth, especially in a game or competition'.]

poach விலங்குகளை ஒழுங்கின்றி வேட்டையாடிப் பிடி.
[A very ambiguous interpretation of the SL sense, which is 'to hunt animals illegally on sb else's land'.]

prefer முன்மதி; விரும்பித்தேர்; ஆக்கமளி; பணியில் மேம்படுத்து; கொண்டுவந்து காட்டு.
[None of these synonyms explicitly states the central meaning of the word, viz. 'to choose sth rather than sth else'.]

profession வாழ்க்கைத் தொழில் ; வாழ்க்கைத் தொழிலாகக் கொண்ட பணித்துறை.
[*Profession* is 'a job that needs a high level of training and /or education', such as *medical / legal / teaching profession,* which the Tamil meaning hardly points to. Moreover, it is not clear how the SL sense of 'vocation, calling, esp. one that involves some branch of learning or science' could be translated in this way.]

pupa முட்டைப்புழுக் கூடு.
[In the SL text, it is 'the form taken by insect in the torpid stage of passive development between larva and imago; the case then enclosing it'. As such, it should be முட்டைப்புழு; முட்டைப்புழுக் கூடு. The first part of the definition is left out. Interestingly, its synonym *chrysalis (182)* has the correct sense in Tamil.]

Systematic and strenuous editorial scrutiny and a broadbased consultation of the SL dictionaries could have helped steer clear of these defects.

III Indiscriminate selection from the SL corpus

Over the last fifty years and more since the publication of the fourth edition of the *Concise Oxford Dictionary,* significant advances and changes have taken place in the international arena which have come to be assimilated in linguistic expression. New coinages, new senses and reprioritization of the existing senses of polysemous words in tune with the emerging realities of living have come into being in the corpora of languages. The lexicographer is duty-bound to take them into account. The present ETD may fall into obsolescence without incorporating them and being remade. Even with regard to the pre-1951 realities, this *Dictionary* wears a picture of shrunken lexical corpus, primarily owing to its selection of SL words from the COD, which has among other things, led to "the omission of culturally important items such as *bullock-cart, military hotel* or *palm leaf*" (Gregory James 234). Consultation of a few more sources such as the ALDCE, LDCE, Hawkins' *Common Indian Words in English,* and *Hobson-Jobson* would have helped make the ETD corpus more complete with regard to the present-day communicative and translational needs. The chosen purpose of this *Dictionary,* viz. to address the need for enriching Tamil in tune with the new knowledge and information era, would have been better served, had a more comprehensive and intensive lexical and semantic research preceded its compilation.

The following are some of the words that have a vibrant, communicative currency in contemporary discourses, but that remain outside the word corpus of this *Dictionary*:

aerobics
beedi/bidi
bullock-cart
bundobust/bandobast
cash card
cheque card
cholesterol
credit card
credit note
database
debit card
goonda
interviewee
mainstream
marking nut
masala
military hotel
multi
multinational
multimedia
non-violence
number plate
OK
ombudsman
open university
operator

interviewer
investigation (புலனாய்வு)
jaman/jamun
jinx
karate
keyword
laddu
laser
laser printer
left luggage office
lens (விழியாடி)
licence plate
life expectancy
light-headed
light-hearted
logo
maida
mainline
pager
palm leaf
pesticide
piggyback
pizza
playboy
polythene
programmer
software
teller
telex
third (pron., det., adv.)
tip-off
tsunami
wear house
word-processor
xerox

These words run into several hundreds and their absence might point to the gap between the purpose and its attainment.

IV Arbitrary treatment of idioms and phrasal verbs

The English language is extraordinarily rich in idiomatic expressions. Having reduced its word endings to the minimum over the centuries, English today largely depends upon idioms and phrasal verbs for freshness and effectiveness of communication. And most of these idioms are either illogical or are marked by breach of grammar and syntax. For example, the use of the word *fast* in *go fast* is not the same as its use in *stand fast*. "We describe a person as being 'as fit as a fiddle' or 'as bold as brass'. But in what sense can a fiddle be called fit, or brass bold?" (F.T.Wood 212). An adequate coverage of these stock expressions used in current speech in dictionaries, whether monolingual or bilingual, is obligatory on the part of the compiler. Having recognized this need, the ETD has included them at the end of the main word, along with meanings in Tamil. The prefatory acknowledges that they have been adapted from *Chambers Twentieth Century Dictionary*. It is not clear why the *Concise Oxford Dictionary*, which forms the basis for the selection of lexical list, has not been used for phrases and idioms; nor is it obvious what criteria have guided the compilers of the ETD in the selection of idioms from the *Chambers Dictionary*. Here too, use of learner's dictionaries might have been more useful and helped steer clear of certain deficiencies. These deficiencies include incorrect interpretation in several instances and omission of a large number of idioms and phrasal verbs frequently used in contemporary speech and writing. Given below are some of these expressions gone wrong in their Tamil renderings:

in the air

தெளிவற்ற நிலையில்; உருவாகாத நிலையில் (15)

[A misreading of the SL text. In the *Concise Oxford Dictionary* we have the following (27): *quite in the air* = (of projects, etc) uncertain. *in the air* = (of opinions, feelings) spreading about.

As such, *in the air* means 'prevalent', 'gaining currency', 'probably going to happen soon', etc.].

take air

பரவு (15)

[According to the SL text, it is 'to become known' which is not the same as பரவு. பரவு may point to 'to spread'.]

bite one's lips சினத்தைக் கட்டுப்படுத்து (92)
[Precisely, it is 'to stop from showing an emotion or saying sth' (ALDCE).]

bite the dust/ground கீழ்வீழ்ந்து இற (92)
[It is also 'to fail or to be defeated' (ALDCE).]

to burst out வியப்புடன் பேசு
[This phrasal verb has two more senses of living currency, viz.
1 to start doing sth suddenly.
2 to say sth suddenly and with strong feeling (OSLD).]

to burst with tears கண்ணீர் விட்டு அழு.
[More precisely, it is 'to start crying (suddenly)'.]

make love to காதல் புரியத் தொடங்கு
[It is 'to have sex'.]

play gooseberry காதலரிடையே துணைச் செவிலியாய் இயங்கு (446).
[A total misunderstanding of the SL text. It is 'to be present when the lovers want to be alone' or 'to be an unwanted extra (usually third) person' (OSLD).]

stab in the back புறம்பழிப்பு ; மறை அவதூறு.
[It is also a treacherous attack; betrayal; duplicity.]

stand at bay போக்குமுட்டி எதிர்த்து நில்
[Too condensed. It means 'to turn to face one's pursuers because it is impossible to escape from them'.]

make up to அன்புகாட்டு; காதலாடு; வசப்படுத்த முயலு (614).
[It primarily denotes 'to curry favour with; to court'. It does not signify அன்புகாட்டு.]

make way முன்னேறு (614).
[It also means 'to allow room for others to proceed' - வழிவிடு.]

And a few examples are given below to show that idiomatic expressions are either excluded altogether or included scantily:

best: No treatment of idioms in ETD.

In ALDCE, the following idioms have been treated:

on your best behaviour
your best bet
the best/better part of sth
as best as you can
all the best
at best
be (all) for the best
the best of three, five etc
do, mean, etc sth for the best
have/get the best of sth
make the best of sth/make the best of things/make the best of a bad job
to the best of your knowledge/belief
bring out the best/worst in sth
do/try your best
look your best

Under ***breath,*** the ETD has the following idioms (and the TL equivalents) :

breath of life
out of breath
take breath
with bated breath

OSLD treats the following:

a breath of fresh air
catch your breath
get your breath (again/back)
hold your breath
(be/get) out of/short of breath
say sth, speak, etc under your breath
take your breath away
take a deep breath
with bated breath

Under ***far,*** the ETD treats the following idioms:

by far
far and near

far be it from me to do
far between
far gone
far off
go far
how far
in so far as

In ALDCE, we have the following idioms, and their meanings and illustrations:

as far as the eye can/could see
as far as I know/as far as I can remember, see, tell, etc
as/so far as I am concerned
as/so far as it goes
by far
carry/take sth too, etc far
far and away
far and wide
far be it from me to do sth (but. . .)
far from sth/from doing sth
far from it
go far
go far enough
go so/as far as to. . .
go too far/go this/that far
in so/as far as
not far off/out/wrong
not go far
so far/thus far
so far
so far, so good; a far cry from sth

The difference between ETD and the contemporary learner's dictionaries is not a matter of lexicographic perception or editorial choice. It must be remembered that the learner's dictionaries of the Oxford University have been compiled and are being periodically revised on the basis of extensive field study and the computerized usage data collected from all over the English speaking world. As such, they largely represent the communicative realities of the day. It is needless to emphasize that the ETD is crying out for remaking and updating.

V SL words of dubious utility

The *English-Tamil Dictionary* of the University of Madras is not a historical dictionary; it is not a total language monolingual dictionary of the English language; nor is it meant for universal reference. It is a bilingual dictionary with a specific, predetermined purpose, namely, to help express modern ideas, thoughts and experiences through the medium of Tamil. It is therefore informed by a quasi-normative function (to use Zgusta's terminology). As such, the selection of SL words must necessarily be in the direction of accomplishing the set objective. One cannot draw the words from a single text, nor can one uncritically adopt all the words from the chosen text. That there are a forbiddingly large number of SL words in the ETD which are not even remotely connected with the purpose of this *Dictionary* speaks of the lack of editorial direction and planning. The following are some of the entries in ETD which look out of place, inconsequential and intrusive in a wordbook of this kind:

Abderite	திரேஸ் தேசத்து ஆப்ரிரா என்ற ஊரில் பிறந்தவர்
Achillean	அக்கிலிஸ் போன்ற: அக்கிலிஸைச் சார்ந்த
Aeneid	வர்ஜில் என்ற பண்டை ரோமக் கவிஞர் இயற்றிய பெருங்காப்பியம்
Aeolian	இயோலியாவைச் சார்ந்த கிரேக்கர்
Aeolic	கிரேக்க மொழியின் இயோலியக் கிளைவழக்கு
Aesculapian	ஈஸ்குலாப்பியஸ் என்னும் ரோம மருத்துவக் கடவுளுக்குரிய
Africander	வெள்ளையருக்குப் பிறந்த தென்னாப்பிரிக்கக் குடியினர்
Albert Hall	இங்கிலாந்தில் கென்ஸிங்டன் பகுதியிலுள்ள இசைத்திற விளக்க மண்டபம்
Alcaic	அல்கேயல் (கி.மு.600) என்ற கிரேக்கக் கவிஞருக்கு உரிய
Alhambra	ஸ்பெயினைச் சார்ந்த கிரானடா நாட்டு இஸ்லாமிய மன்னர் அரண்மனை
All-father	கிரேக்கப் பெருந்தெய்வம் சியூஸ்; டியூடானியப் பெருந்தெய்வம் ஓடன்
Alphonsine	காஸ்டைல் நாட்டரசன் பத்தாம் அல்பானசோவுக்கு உரிய
Alsatia	செர்மனிக்கும் பிரான்சுக்கும் இடையே அடிக்கடி மாறி வந்துள்ள ஒரு மாவட்டப் பெயர்
Andalusian	ஸ்பெயின் நாட்டிலுள்ள அண்டலூஷியாவுக்கு உரியவர்

anti-Jacobin	பிரஞ்சுப் புரட்சிக்கு எதிரானவர்
anti-Semite	செமித்திக் இனத்தை வெறுப்பவர்
Antiochian	சிரியா நாட்டிலுள்ள அண்டியாக் நகரத்திற்குரிய
Arcady	கிரீஸ் தேசத்து மாவட்டம் ஒன்று
Argentine	தென் அமெரிக்காவில் உள்ள அர்ஜெண்டினா நாட்டைச் சார்ந்தவர்
Aristophanic	அரிஸ்டொபனிஸ் என்னும் கிரேக்க நாடகாசிரியருக்கு உரித்தான
Catiline	கி. மு. 63-இல் ரோமாபுரி அரசைக் கவிழ்க்க முயன்று தோல்வியுற்ற செர்கியஸ் கேட்டிலினா என்பவன்
Clarenceux	இங்கிலாந்தில் முக்கிய கட்டியர் ஐவர்களுள் ஒருவர்

Such entries run into hundreds. There are, again, a large number of separate entries, mainly derivatives, which are obviously redundant in a bilingual dictionary which is by intention an L_1 development instrument. These are such words as are inapposite even in a monolingual synchronic dictionary. A few examples:

antitheism
antitheist
antitheistic
antisocialism
antisocialist
antisociality
anti-Semite
anti-Semitic
anti-Semitism
apologetic
apologist
apologize
apology
apostle
apostleship
apostolate
apostolic
apostolicism

czar	ருசியப் பேரரசர்
czareviteh	ருசியப் பேரரசரின் மகன்
czarevna	ருசியப் பேரரசரின் மகள்
czaritza	ருசியப் பேரரசி

These headword entries abound in page after page, unnaturally increasing the volume of this *Dictionary*. They militate against the lexicographic norms and conventions of a bilingual dictionary of this kind. In a larger context, they tend to give room for raising questions as to the role of the advisory committee in the making of this *Dictionary*.

VI Verbiage

Brevity and clarity, among others, are the ruling characteristics of a lexicographic definition. Dictionary definitions should be as simple, direct and clear as possible, and they should not waste words. "The art of defining depends not only on the ability to analyze and understand what words mean, but equally on the ability to express such meanings succinctly" (Landau 137). Hard words are in place in a dictionary only when these words convey the more exact meaning than simpler words. Again, definitions must steer clear of lexical or syntactic ambiguity. If a word used in a definition has more than one meaning, the particular sense in which it is intended must be made clear by the rest of the definition. Most often, dictionary makers are men and women of much learning with passion for words and their associations. But a dictionary definition is not the place to show off their vocabularies. We have in the ETD a considerably large number of definitions and equivalents that are either in the classical literary idiom or are marked by a pedantic tinge. In either case, the generalist user, even if he is a literate in English and Tamil (which this *Dictionary* presupposes for its consultants), is put to avoidable disadvantage. Examples:

iridium	. . உறுகடுமை மிக்க உலோகத் தனிமம்
masochism	அஞரின்பம்
plaque	அணிகிளர் பலகை
poverty-stricken	நிரம்பிடும்மையுடைய
prude	நுணக்கநாணி
publican	இறைதண்டுவோர்; சொண்டிகர்
stipulation	வரையுறூஉ

boar	பன்றி ஏற்றை
bed	கூடி முயங்கு
air-minded	விண்ணிவர் ஆர்வமுடைய
akin	அணி உறவு தாங்கி
lament	கையறுநிலைப் பாடல்
clairaudience	சேணோசை
cynicism	நலத்தின் கண் நாரின்மை
exhortation	செவியறிவுறூஉ, அறிவு கொளுத்தும் உரை
fancier	வளர்ப்பார்வலர்; நுண்திறப் பண்புகளை நோக்கி இனம்பயிற்றுவித்து உருவாக்குபவர்
gluttonous	மீதூண் விரும்புகிற; மீதூண் இயல்புடைய
grand	வீறார்ந்த; விழுமிய தோற்றமுடைய; மேதக்க; மாட்சி மிக்க; தலைமை சான்ற; முதன்மை வாய்ந்த; உயரிய
gulosity	பேரூண்; கழிபேர் இரை
luck	ஆகூழ்; ஊழ்க்கூறு;. . .

VII Other shortcomings

1. Treatment of polysemous words

A polysemous word has all its TL meanings crowded together, 'in an order, dictated by the choice of the editor' (xix). The front matter instructs the user to select the meaning he needs from the given cluster. An example is given below:

model n. உருப்படிவம், மாதிரிச்சட்டம்; முன்மாதிரி எடுத்துக்காட்டு, நிறையுயர் மாதிரியானது, பின்பற்றத்தக்க நிறைசால்பாளர்; மூல முதல், முன்னோடி உருமாதிரி; கட்டளை மாதிரி; கலைஞர்க்கு உருமாதியாயமைபவர்; சரி எதிர் படிவம்; சிற்றுருமாதிரிப்படிவம்; அளவொவ்வாது உரு ஒத்த படிவம்; ஆக்கப்பொருள் மாறுபட்ட முற்படிவம் ; மாதிரிப் பொம்மையுரு, அறுவைக் கடைகளில் ஆடையணிமணிகள் இட்டு விளம்பரப்படுத்தப்படுவதற்குரிய உடை தாங்கியுரு.

Hints for Using the Dictioanry in the front matter says that "a coma is used after every single entry of meaning but a semicolon is employed to show that a different sense or a different shade of meaning follows". It is not clear how உருப்படிவம் and மாதிரிச் சட்டம் are contiguous, and கட்டளை மாதிரி or முன்னோடி உருமாதிரி represents a different sense or a different shade of

meaning. And it will not be easy for a generalist consultant to choose the meaning according to the context. Another example:

modest a. தன்னடக்கமுடைய; பணிவுநயம் வாய்ந்த; கூச்சமுடைய, பெண்கள் வகையில் நாணமுடைய; பணிவடக்கமுள்ள; நடைத்தூய்மையுடைய; மட்டியலான; கட்டுப்பட்ட; அளவான; ஆரவாரமற்ற, எளிய and பணிவடக்கமுள்ள .

How are different senses/shades of meaning, and what the coma signifies in other places are thingswhich may disconcert and perplex the L_2 learner/translator rather than help him choose the appropriate synonym. The whole of the ETD has been designed and structured in this manner. When it comes to words of multiple senses, which the English vocabulary has very large in number, the difficulties of the users may become even more pronounced. The following are the senses of the word *round*[1] running into almost one full page of the *Dictionary*, the whole constituting a single paragraph:

round[1] n. உருண்டை, உருள்வடிவப் பொருள்; திரளை, உருள் பகுதி; உருளைக்கூறு; அப்பவட்டுக்கூறு; மாட்டிறைச்சித் துடைத்திரளைக்கூறு ; வட்டம்; வளையம்; சுற்றுவரை; வட்டகை; சுற்றுப்பரப்பு; சுற்றெல்லை; வளைவு; திருகுசுருள்; ஏணிப்படி; வடிப்பாலைக் கொதிகலம், மூலை மணிக்கூண்டு; சுழற்சி; சுழல்வியக்கம்; சுற்றலைவு, சுற்றிச் செல்லுகை; கூற்றுலா; பணிமுறைச் சுற்றுச்செலவு; நடைமுறை உலா; வாணிகச் சுற்றுவட்ட உலா; முழுமை; தொகுதி; நிறைசுற்று; தொடர்வட்டம்; தொகுதியின் பெருங்கூறு; ஆவர்த்தி; அலைவீச்சு; முறைவட்டம்; வட்டவழி; மீள்வருநெறி; நடைமுறை உலாப்பாதை; திட்ட வரைநெறி; மற்போரில் ஆட்டமுறைவட்டம்; துப்பாக்கியின் சுற்றுவரிவேட்டு; கைகொட்டு ஆர்ப்பரிப்பின் அலையெழுச்சி; வட்டாகார நடனம்; வட்டாகார நடன இசை; திரும்பத் திரும்ப நிகழுஞ் செய்தி; நடைமுறை நிகழ்ச்சி; சுற்றடைவு, சுற்றிப் பங்கிடுவதற்கு வேண்டும் வரையளவு; படிமுறையளவு, ஒருதடவை கொடுப்பதற்குரிய அளவு; உள்வளை செதுக்குரு; குழைவியற் கலையில் திரள்பிழம்புரு; குழிப் பந்தாட்டத்தில் நிறைகுழித்தொகுதி; குழிப்பந்தாட்டத்தில் நிறைகுழியாட்டம், எல்லாக் குழிகளிலும் பந்து ஒருமிக்க விழும்படி ஆடுதல்; ஒத்திசைவுடைய கட்டளை இசைப்பாட்டு; a. கோளமான, உருள் வடிவான; வட்டமான; வட்டாகாரமான; வட்டுருளை வடிவான; வளைந்த; புறவளைவான; குவிவான, அரைக்கோள உருவான; கவிவான; அரைவட்ட வடிவான; சூழ்வான; பொதிவான; உருட்சிதிரட்சி வாய்ந்த; கொழுத்த; உப்பிய; வட்டமாக இயங்குகிற;

வட்டமாக இயக்கப்படுகிற; படுக்கை நிலையிற் சுழல்கிற; வட்டாகார இயக்கத்தை உட்கொண்ட; சென்று மீள்வான; முழுமையான; முழு மொத்தமான; தொகைவகையில் முழுவட்டமான; முழுஉள்ளடங்கலான; குறைவற்ற, கேடற்ற; நன்னிலையிலுள்ள; குறைபடாத; நிறைவான, போதிய அளவான; தளர்த்தப்படாத; முழுவலிமை வாய்ந்த; ஆற்றல் மிக்க; ஊக்கமிக்க; மாறுதல் திரிதல் இல்லாத; திட்டவட்டமான; தொடர்ச்சி வாய்ந்த; இடையறாத; முறிவுபடாத; செவ்வளைவான; திரும்புகோணங்கள் இல்லாத; உருவரை வகையில் மெல்லிழைவான, மடங்கி நுடங்காத; இழைவியக்கமுடைய; நன்குமுடிவுற்ற; வாசக வகையில் மயன் முடிவு வாய்ந்த; கடுகடுப்பற்ற, கபடற்ற, சூதற்ற; மனந்திறந்து பேசுகிற, பேச்சு வகையில் மட்டுமழுப்பலில்லாத; தெளிவான, பட்டாங்கமான; பிழைபாடற்ற; ஓசை வகையில் முழக்கமான; ஒலி வகையில் நிறையுருட்சி வாய்ந்த; *v.* உருள்வடிவாக்கு; திரளுருவாக்கு; வட்டவடிவங்கொடு; உருட்சியாக்கு; முனைமழுக்கு; வளைவாக்கு; கோணமுனைப்புக்களகற்று; திருப்பங்களில்லாதாக்கு; செவ்வளைவாக்கு; மெல்லிழைவாக்கு; சுற்று, சுற்றிச்செல்; சுற்றியணைந்துசெல்; சூழ்ந்துவளை; சூழ்ந்துவளைந்துசெல்; சூழவளைத்து ஒருங்கு திரட்டு; திருப்பு, மடக்கிச் செலுத்து; திரும்பு, மடங்கிவா; சட்டென எதிருரைவீசு; காட்டிக்கொடு: *adv.* வட்டமாக; சுழல்வாக; வளைவாக; சுற்றி; அங்குமிங்குமாக; மீள மடங்கி, புறப்பட்ட இடத்துக்கே திரும்பி; மீண்டும் முன்போல; வழக்கம்போல; மறித்து, எதிர்மாறான நிலையில்; எதிர்முகமாகத் திரும்பி; கால வகையில் முழுவதிலும்; சுற்றிலும்; நாற்புறமும்; நாற்றிசையிலும்; எங்கும்; எல்லா இடத்திலும் பரவலாக; இடத்துக்கு இடமாக; எல்லோருக்கும் தனித்தனியாக; ஒருவரிடமிருந்து ஒருவராக; எல்லாவற்றிற்கும் தனித்தனியாக; ஒன்றினிடமிருந்து ஒன்றாக;

சுற்றிவளைத்து; சுற்றனுப்பாக; சுற்றுவிலகி; prep. சுற்றி; ஒவ்வொரு பகுதியாக; பல பகுதிகளிலும்; அருகாக; அடுத்து; பக்கமாகக் கடந்து; (தொ.) all round, சுற்றியெல்லாப்புறமும்; a round oath, பிறழ உணரமுடியாத சூளுரை; a round style, ஒழுங்கியல் நடை; a round sum, பெருந்தொகை; a round voice, மென்குரல்; ask one round. ஒருவரை அவர் வீட்டிலிருந்து தன் வீட்டுக்கு வரும்படி கோரு; at a round trot, பொதுவாக எழுச்சியுடன்; be round with one, நன்கு உறைக்கும் உண்மைகளைக் கூறு; bring round, உணர்வுபெறச் செய்; தன்வயப்படுத்து; bring up with a round turn, திடீரெனச் சுண்டித்தடுத்து நிறுத்து; come round, சுற்றி வா; இயல்பாக நிகழ்; திரும்பு; சாதகமான மனமாறுதலடை; மயக்கந் தெளிவுறு; get round, பசப்பு, கெஞ்சு; மழுப்பு, தந்திரமாகத் தப்பித்துக் கொள்;

go for a good round. நெடுந்தூரம் உலாவச் செல்; go the round, ஒருவரிடமிருந்து ஒருவராகப் பரவிச்செல்; in round numbers, ஏறத்தாழ, வட்டமாக, மொத்தத் தொகையாக; in the round, விளக்க விவரமாக, எல்லா கூறுகளும் முழுதும் காட்டப்பட்ட நிலையில்; குழைவியல் வகையில் எல்லாப் பக்கங்களிலிருந்தும் பார்க்கக் கூடிய நிலையில் அமைந்துள்ள; make one's rounds, go one's rounds, பணி முறை வழக்கப்படி பார்வையிடுவதற்காகச் செல்; make the round of, சுற்றிச்செல்; order the car round, உந்துவண்டியைக் கொட்டிலிலிருந்து வீட்டுவாயிலுக்குக் கொணருமாறு ஆணையிடு; right round, முழுவதுஞ் சுற்றி; round about, சுற்றிலும்; பல திசைகளிலும்; வளையமாக, சுற்றிச்சுற்றி; அங்குமிங்கும்; மறுபுறமாக; ஏறத்தாழ; சுற்றிவளைத்துக் கொண்டு; round and round, சுற்றிச்சுற்றி; round bowling, மரப்பந்தாட்ட வகையில் கையைக் கிடைநிலையாக வீசிப் பந்தெறிதல்; round dog's ears, நாயின் காதுகளைக் குறுகத்தறி; round dozen, கொங்சமுங் குறையாத முழப் பன்னிரண்டன் தொகுதி; round game, ஒவ்வொருவரும் தனக்காக என்றே ஆடிக்கொள்ளுகிற சீட்டாட்ட வகை; round of beef, மாட்டிறைச்சித் துடையெலும்பின் குறுக்கே வெட்டப்பட்ட கறித்துண்டு; round off, நேத்தியாகச் செயல்தீர்வு செய்து முடி; கூர்முனைகளை மழுக்கு; round on, பகைமையுணர்ச்சியோடு எதிர்த்து நில்; பேச்சில் மடக்கித் தாக்கு; round out, உருட்டி நிரப்பு; குறைநிரப்பு; round Robin, round robin, எவரது கையெழுத்து முதலது எனத் தெரியாதபடி வட்டமாகக் கையெழுத்திட்டுள்ள மனு; round to, கப்பலின் முன்புறத்தைக் காற்றடிக்கும் திசைநோக்கித் திருப்பு; round to towel, உருளையின்மீது சுழலும் ஈரம் புலர்த்தும் நெடுநீளத்துணி; round up, சுற்றிவளைத்து ஒன்றுதிரட்டு; காவலர் வகையில் நாடிய ஆட்களைக் கண்டுபிடித்து சுற்றி வளைத்துக்கொள்; sleep the clock round, 12 அல்லது 24 மணி நேரம் கடிகாரத்தை நிறுத்திவை.

Apart from the daunting task of identifying the meaning he looks for from this great mass of meanings, the user has the additional problem of finding out where the *noun* meanings end, and the meanings of the *verb, adjective, adverb* and *preposition* begin, where the *idioms* and *phrasal verbs* are placed, and again, where *round*[2] can be located. This is not an extreme example. We have a large body of words of this kind in English such as *come, get, go, good, hand, hard, head, heart, home, lay, lead, light, line, make, open, out, pick, pass, point, pull, put, run, see, second, service, shoot, short, square, side, stand, set, stick, stock, strike, sweep, take, etc.*, each of which runs into one full column and more. There

are hundreds of other SL words whose meanings occupy a quarter of a page each. In all these cases, if not in other instances of polysemous English words, even the informed consultant and the translator have to spend considerable time before picking the required meaning.

Yet another difficulty with these polysemous words lies in the ordering of senses. Bilingual dictionaries usually arrange the senses in the logical order rather than on historical principles. In the present *Dictionary*, however, there is no consistency in this regard. Some entries have their senses in the logical order and some others in the historical order, while a good number of other entries follow neither of these two. Examples:

breath	மூச்சு, உயிர்ப்பு, மூச்சோட்டம், மூச்சளவு நேரம்: உயிர்க்கும் ஆற்றல்: உயிர், ஆவி; காற்றலை; இளங்காற்று; அதிர்வற்ற குரல்.
breathe	மூச்சுவிடு, மூச்சு வாங்கு; உயிர்ப்புக்கொள்; உயிருடன்
	இயங்கு; நன்றாக மூச்சுவிடு; அச்சம் தவிர்; ஓய்வுகொள்; தயங்கு, இடையில் ஓய்வு மேற்கொள்; ஊது, மேல்வீசு; கறைபடியவிடு; கலக்கவிடு; காதுக்குள் சொல்; வெளியிடு, இயம்பு; மூச்சுப் பயிற்சி செய்; உள்ளேற்று; தூண்டு; தளர்வுறுத்து; பண்பு பரப்பு; மணம் பரப்பு.
brew	நுரைப்பானம் வடி, காய்ச்சு, மது இறக்கு; கலக்கு;
	கலந்து உருவாக்கு; இட்டுக்கட்டி உண்டுபண்ணு; உள்ளீடாகச் சதிசெய்; வடிப்பில் உருவாகு; கலந்து உருவாகு; உள்ளூறவிளை.
backwater	காயல், உப்பங்கழி. . . ஆற்றோரக்குட்டை;. . . ஓடா நீர்; கால வேகத்தின் தொடர்பற்ற இடம், நாகரிகத்தில் பின்தங்கிய இடம்.

While there is an apparent logical order in the first two instances, and a historical ordering in the last, *brew* stands removed from both.

2. Grammatical information

That the transitive/intransitive functions of the verb are undistinguished is a felt inadequacy in this *Dictionary*. We have, in English, verbs such as *ache, appear, fall, lie,* etc., that are used intransitively, and verbs such as *accuse, annoy, kick, give,* etc., that have the transitive function , and also those like *abide, accept, achieve* which have both transitive and intransitive functions. There are also

auxiliary verbs like *will, shall, can, may,* etc. These distinctions have syntactic as well as semantic implications for language use, especially language learning. Verbs taking objects/complements after them, verbs not permitting objects after them and verbs admitting the aspectual contrast of 'progressive' and 'non-progressive' have an important bearing upon both comprehension and production of language. Combining the transitive and intransitive functions of a verb in sense designation may therefore be cause for much confusion and ambiguity a well as an impediment to the academic users of this *Dictionary*. Examples:

continue தொடர், செயல்தொடர், தொடர்ந்து நிகழ்த்து, விடாதியங்கு, நீட்டு, விரிவுபடுத்து; தொடர்ந்திரு, விடாது பேணு; மீண்டும் தொடங்கு, விட்ட இடத்திலிருந்து துவங்கு; நிலை பெற்றிரு; தங்கியிரு; விடாப்பிடியாயிரு; கைவிடாதிரு; தளராதியங்கு; ஒத்திவை.

The *Dictionary* offers no selectional clues as to which sense relates to the transitive or the intransitive use; the punctuation marks tend to further confuse the user. For விடாதியங்கு is intransitive. It is followed by நீட்டு which is transitive, and these two words are separated by a coma. Again, தொடர்ந்திரு and விடாதுபேணு, marked off by a coma, do not belong to the same kind.

course பின் தொடர்ந்து செல்; வேட்டையாடித் தொடர்; துரத்திச்செல்; ஓடு, விரைந்து செல், விரைந்தொழுகு; குதிரையை விரைந்து ஓட்டு.

The transitive and intransitive senses are jumbled together in such a way that the user cannot comprehend the contextual uses of these senses.

Again, the treatment of auxiliary verbs in the ETD looks extremely user-unfriendly. Not only is an auxiliary verb not identified but it has been assigned meanings in Tamil which are incompatible with its syntactic function. An example:

can v. தகுதிவாய்ந்திரு; தேவையான ஆற்றல் பெற்றிரு; தெரிந்திரு; திறமை பெற்றிரு.

The meanings without the grammatical label 'auxiliary verb' may lead the reader to equate them with the main verbs. Even this kind of treatment is not consistently used for all the auxiliary verbs. There is, for instance, the auxiliary verb *shall*:

shall v. எதிர்காலம் குறிக்கும் துணைவினை; தன்மை வெற்றெதிர்காலக் குறிப்புச்சொல்; முன்னிலை படர்க்கை எதிர்கால ஆணை உறுதிக்குறிப்புச் சொல்; என எதிர்பார்க்கலாம், அப்படியும் நேரலாம், அப்படி நடக்க நல்ல வாய்ப்பிருக்கிறது; இனி அவ்வாறு நிகழுமானால் - அப்படியும் முடியலாம்.

Such conflicting, contradictory treatments are lexicographically unsustainable,and they point to the absence of a style manual in the making of this *Dictionary.* Also,it is not clear why the grammatical label *v. aux.* given in the source language dictionary,
COD, has been left out.

Again, the usage labels 'countable' and 'uncountable' with respect to nouns would have been a user-friendly device, especially for language learners. For in English, we have a number of nouns – *advice, furniture, information, luggage, news, nonsense, progress, rubbish, weather* – which are always singular and follow the rule for uncountable nouns.

3. Interspace between words, punctuation and spelling

Undoubtedly, the primary purpose of a dictionary is to provide meanings of words. But it has come to be associated with a multiplicity of pedagogic functions irrespective of whether it is a monolingual or bilingual dictionary. The user looks to it for a variety of grammatical and orthographic information, which most dictionaries do supply whatever the size or purpose of the dictionary. That this reality has been overlooked in the ETD of the University of Madras will tend to lessen its utility. For example, the interspacing between words in this *Dictionary* looks chaotic throughout:

(i) கட்டுக் குத்தகை (580)
கட்டுக்குத்தகை (after two entries)

(ii) சாம்பல்நிறம் (456)
பசுமை நிறம் (455)

(iii) கடந்து செல் (442)
கடந்துசெல் (714)

(iv) நிகழ்ச்சித் தொகுதி (723)
ஆட்டத்தொகுதி (in the same entry)

(v) வாக்கெடுப்புப் பெறு (752)
வாக்குகளைப்பெறு (same entry)

(vi) சட்டைப் பை (749)

சட்டைப்பை (same entry)

(vii) நொண்டிநட (491)
நொண்டி நட (592)

(viii) உருள்மணி (75)
உருள் மணி (next entry)

(ix) அந்துப்பூச்சி (648)
அந்துப் பூச்சி (78)

(x) வீம்புபேசு (100)
வீம்பு பேசு (258)

(xi) மேசைக் கோற்பந்தாட்டம் (760)
மேசைக்கோற் பந்தாட்டம்(958)

(xii) பின்தொடர்ந்து செல் (791)
பின் தொடர்ந்துசெல் (170)

(xiii) கடன் தீர்க்க வகையில்லார் (67)
கடன்தீர்க்க வகையற்ற நிலை (next entry)

(xiv) எளிதிற்சினம்கொள்கிற (544)
எளிதிற் கோபங்கொள்கிற (929)

(xv) மருத்துவமனை (501)
மருத்துவ மனை (676)

(xvi) சிலுவைப் போர் (260)
சிலுவைப்போர் (next entry)

(xvii) கீரைவகைகள் (456)
நாய் வகை (457)

(xviii) வாழ்க்கையனுபவம் (588)
வாழ்க்கை அனுபவம் (589)

(xix) நடுப்பகலுக்குப்பின்னால் (759)

(xx) காதல்புரியத்தொடங்கு (604)

These examples are only samples. We have hundreds of such words of inconsistent interspacing, which surely impair the profile of the *Dictionary*.

There are also several orthographic errors, errors in punctuation, wrong hyphenation, breach in the alphabetical order, etc., The following instances exemplify variations/errors in spelling:

(i) பல்கோணக கட்டம் (753)

(ii) உயிர்போகக்கடிக்கத்தக்க (585)
[உயிர் போக்கடிக்கத்தக்க]

(iii) grandfather's – clock (451)
[grandfather clock]
(iv) parte (763)
[prate]
(v) மெழுகுதிரி (141)
[மெழுகுத்திரி (two entries earlier)]
(vi) பீற்றுக்குழல் (989)
[பீற்றுகுழல் (same entry)]
(vii) spueeze (988)
[squeeze]
(viii) retrated (836)
[retracted]
(ix) refatorial (766)
[prefatorial]

Apart from the inconsistent use of coma and semicolon to mark off the synonyms of the TL sense content referred to earlier, we have other punctuation errors also, possibly those of the proofreader, such as பண வழங்கீடு பணங்கொடுப்பு (718), செவிப்புல அறிவு கேள்வி (480), which remain uncorrected even after nearly 40 years of its publication.

Added to them are the editorial inadequacies which are considerable in number, such as

least	verb. அறச்சிறிய; மிகமிகக் கொஞ்சமான; மிகமிக அற்பமாக (580)
to let	வாடகைக்கு விடப்பட்ட; குடிக்கூலிக்கு விடப்பட்ட (585)
ninetieth	adj. தொண்ணூறாவது ஆள்.

There is the repeated use of the word *சொற்றுணர்* in the editor's preface, possibly referring to 'phrase'. But it is not used in the dictionary text, either under phrase or clause.

Breach of alphabetical order is seen in such instances as

adjective n.
adjectival a.

The marking of word accent adopted in the ETD is no longer followed either in the pronouncing dictionaries or in the monolingual learner's dictionaries in English.

We have again the digraphic forms used in the ETD such as àள, àல, àd, etc, which have been replaced by ளை, லை, ணை, etc., which also remain unchanged in the ETD.

In several instances, there is the use of hyphenation in word combinations in the ETD, such as *life-blood, life-guard,* etc., which is no longer used in the learner's dictionaries. Similarly, there is the redundant use of hyphens, as in *life-jacket.*

Absence of editorial consistency is noticeable in yet another feature of this *Dictionary*. There is a mix-up of honorific plural and non-honorific singular in the meanings representing human beings. In one case, it is அவன் and in another it is அவர்.

A few samples:

blackleg	கள்ள ஆட்டம் ஆடுகிறவர்
locksmith	பூட்டுச் செய்பவன்; பூட்டுகளைப் பழுதுபார்ப்பவன்
lodger	தங்குபவர்
blabber	உளறுவாயர்
loony	பைத்தியக்காரன்
lunatic	பித்தர்; கிறுக்கர்; வெறியர்
blackmailer	அச்சுறுத்திப் பணம் பறிப்பவர்
marksman	குறிவல்லவன்

That in a dictionary, in which the target language is Tamil, there are syntactic inadequacies in Tamil equivalents may indicate the failure of editorial rigour and meticulousness. We have in the ETD certain definitions in Tamil which are syntactically inexact or inexplicit. Examples:

junta	ஸ்பானிய அல்லது இத்தாலிய நாடுகளில் செயலாட்சிக்குழு அல்லது ஆய்வுக்குழு
kangaroo	ஆஸ்திரேலியா மாநிலத்தில் குட்டியினை வைத்துக்கொள்ளக்கூடிய வயிற்றுப் பையையுடைய விலங்குவகை.
piping	ஆடையிழைகளுக்குக் குழாய் போன்ற நுனிஒப்பனை; அப்பங்கள் மீது சர்க்கரையாலான கயிறுபோன்ற வரிஒப்பனை.
post-graduate	பட்டம் பெற்றபின் படிப்பு.

Suggestions for Revision

The fourth edition of the *Concise Oxford Dictionary* (1951), the source text of our *English-Tamil Dictionary* of the University of Madras, represents only a modest revision of the previous editions with no extensive changes or additions. It is only in the sixth edition (1976) that a comprehensive revision of text was effected with the inclusion of new scientific and technical terms as also of the files of the Supplements of the *Oxford English Dictionary.* We have now the eleventh edition brought out in 2004, which has included several hundred words from Indian English. As regards the definitions in this *Dictionary,* Sidney I. Landau writes:

> Definitions are written in a compressed and flowing style. . . often very brief amounting sometimes to a kind of shorthand reminder rather than a definition. When it works it works very well indeed: one feels in private converse with a friend. When it fails, one is utterly lost and feels by turns stupid and abandoned. (338)

The ETD did rely exclusively on this *Dictionary,* from which have issued several of its deficiencies and failings. That fact, more than anything else, warrants a complete revision and updating of the ETD. The revision needs to take the following into account:

A bilingual generating dictionary which the ETD was originally intended to be and which is to be of service to our translators and L_2 learners needs to have more than one source text in English for word list selection and sense analysis. As has been explained in the body of this critique, a couple of contemporary learner's dictionaries such as the *Oxford Advanced Learner's Dictionary of Current English,* seventh edition (2005) and *Longman New Universal Dictionary* (1982) along with the *Concise English Dictionary* (2004) can be used for this purpose. We may use *Everyman's English Pronouncing Dictionary* for marking the word accent. We can also draw the idioms and phrases from the *Advanced Learner's Dictionary.* The COD(2004) has a copious representation of Indian English words too.

1. The TL senses need to be subjected to rigorous editorial scrutiny with reference to their (i) consistency in the provision of

definitions and equivalents, (ii) representation of metaphorical applications, (iii) deletion of headwords of exclusive historical and European sociocultural interest, (iv) use of TL words of present-day academic usage as regards technical terminology, (v) use of simple contemporary Tamil in definitions and equivalents, (vi) use of TL equivalents of phrasal type rather than compound type wherever possible, (vii) semantic consistency in providing meanings for a base word and its derivatives, (viii) avoiding redundancy in providing synonyms in TL equivalents, and (ix) numbering and ordering of the various senses of polysemous words according to the *SL* text.

2. Particular attention needs to be given to the treatment of certain adjectives and adverbs like *quite, simple, simply, right, neat,* etc., whose meanings are largely determined by the syntactic as well as communicative contexts.
3. A complete treatment of primary and modal auxiliary verbs with descriptive definitions will have a purposeful bearing upon ETD's use as a pedagogical tool.
4. A comprehensive remaking of the entries on prepositions providing them with definitions is a crying need. Mere TL equivalents in most cases are either semantically inadequate or imprecise.
5. Omission of prefixes and suffixes is a serious failing in a bilingual dictionary. A list of prefixes and suffixes along with their meanings and use that are current in present-day discourses has been given in this evaluation.
6. A re-examination of the choice and meaning of the idiomatic expressions, and providing idioms and phrasal verbs separately under the sense component rather than putting them together will enhance the ETD's user perspective and user orientation.
7. Superfluous headwords representing obvious derivatives such as *arcadia/arcadian, arcade/arcaded/arcading* and *prologue/prologize* may be brought under single, commonly used headwords.
8. Universally valid norms and conventions of lexicography must be adhered to in the treatment of every dictionary element.
9. Transitive-intransitive distinction in the grammar notes and in the treatment of sense is not one of narrow pedagogic utility; it has a bearing on the larger communicative canvas.

10. Orthographic conventions, consistent provision of interspace between words and careful use of appropriate punctuation marks are not a dispensable commodity in a text of lexical reference.
11. The revision must necessarily be a dynamic response to the advances in computer technology.

And at a general level, the following are the twenty important questions the dictionary user is likely to ask while buying a dictionary, which the editor and publisher of a dictionary may profitably take note of:

(i) Is the paper of good, hard-wearing quality?
(ii) Will the binding allow it to be opened flat?
(iii) Are (especially long) entries clearly laid out?
(iv) Does it have the words you most want to look up? (Keep a note of some words which have caused you problems, and use them as a quick check.)
(v) Does it have good international coverage?
(vi) Does it contain encyclopedic information?
(vii) Does it have illustrations of difficult concepts?
(viii) Are the definitions clearly distinguished, and organized on a sensible principle?
(ix) Are the definitions easy to understand, and helpful (e.g. avoiding vicious circularity, as when X is defined as Y, and Y is then defined as X)?
(x) Does it give citations (examples of usage), and are they real or artificial?
(xi) Does it give guidance about usage?
(xii) Does it use a good set of stylistic labels (e.g. formal, slang, medical, archaic)?
(xiii) Does it give etymological information?
(xiv) Does it give guidance about capitalization, spelling variation, and where syllable boundaries go (i.e where to hyphenate)?
(xv) Does it give pronunciation variants, and is the phonetic transcription easy to follow?
(xvi) Does it contain idioms, phrases, proverbs, etc?
(xvii) Does it contain lists of synonyms and antonyms?

(xviii) Does it give useful cross-references to other words of related meaning?

(xix) Does it give information about word class, inflectional endings, and other relevant features of grammar?

(xx) Are there useful appendices (e.g. abbreviations, measures)?

LEXICOGRAPHIC PRACTICE IN TAMIL: THE WIDER CANVAS

Hartman and Gregory James (viii-ix) identify four distinct phases of lexicographical theory and practice, basing themselves on the four major 'shifts' in the process of the development of human communication discussed by McArthur (1986). These phases are: (i) the orally transmitted metrical wordbooks (called *nighandus* in Sanskrit and Tamil) during the time of advanced development of pre-literate speech and the beginning of the development of writing, (ii) the emergence of thesauruses with letter-order arrangement, signaling the shift from total reliance on speech to a formalized and exclusive codification in the written medium, (iii) mass production of dictionaries in print, heralding the shift from writing to print, and also a change in user's attitude towards the social and educational purposes of the dictionary, and (iv) the electronic computation that has revolutionized lexicography with respect to the stages of the dictionary process as well as in the conception and treatment of reference systems.

The third phase referred to above did see tremendous advances in the West in both dictionary research and dictionary making through empirical and corpus-based lexicographic studies. As early as 1755, Dr Johnson used a corpus of texts to gather authentic uses of words, which he then included in his dictionary of English. In the late 1800s, a massive group of texts was collected as the basis for the *Oxford English Dictionary* and as many as 800 volunteers read through the texts and sent in citation slips with quotes using their assigned words. The compilation of the citation files went through a period of about 22 years. Mammoth and path-breaking though this work was, it was limited by the methods available for collecting and analyzing citations. The entries in the *Oxford English Dictionary,* for example, were dependent upon what the volunteer readers happened to notice, and the dictionary makers found that readers paid more attention to the unusual uses of words than common ones (qtd. in Douglas Biber, et al, 22). Furthermore, there was in this corpus scanty representation of the spoken language.

Today the advent of computer technology has given corpus-based lexicographic research and dictionary-making several advantages over earlier work. Computers have made it possible to collect and store very large corpora from a variety of sources. Complete texts or large chunks of texts can be stored on a computer, and design corpora that are more representative of the language overall. Computers also facilitate analyses that are more complete and reliable. Unlike human readers who are likely to miss certain occurrences of a word, computers can find all the instances of a word in a corpus and generate an

exhaustive list of them. Furthermore, computers can analyze the patterns of word associations on a far more complex scale than is possible by hand. Today, corpus-based lexicographic investigations address six major types of research questions, which were not feasible before. These are:

1. What are the meanings associated with a particular word?

   [Corpus linguistics makes it possible to identify the meanings of words by looking at their occurrences in natural contexts rather than relying on intuitions about how a word is used or on incomplete citation collections.]
2. What is the frequency of a word relative to other related words?

   [This will help identify common and uncommon words in the language, and this information can be especially useful in designing teaching materials for language students.]
3. What non-linguistic association patterns does a particular word have?

   [The results of this investigation can be used for describing differences in word use across registers or for following the development of words through time.]
4. What words commonly co-occur with a particular word, and what is the distribution of these "collocational" sequences across registers?

   [Although this investigation will focus on collocations, it can lead to investigating the distribution of word senses and uses and comparing the use of seemingly synonymous words.]
5. How are the senses and uses of a word distributed?

   [Investigation of the different senses and uses of words and their grammatical functions, as also whether they are distributed in a systematic way across registers.]
6. How are seemingly synonymous words used and distributed in different ways?

   [Investigating the use and distribution of synonyms in a corpus with a view to determining their contextual preferences in relation to other collocates and register differences.] (Douglas Biber, et al 22-24)

Thus computer technology could go a long way in word list preparation, acquisition and arrangement of citation files, checking of conformity to style of various features, correction of errors, generation of editorial elements such as cross-reference entries, creation of entirely new dictionaries and other language reference works from massive databases, as also in the conception and treatment

of reference systems, such as the use of multimedia. Hartmann and Gregory James observe:

> From the hand-held electronic spelling dictionary to the multimedia encyclopedia on CD-ROM, lexicography is an area of academic and commercial enterprise that has turned computerization to account in a variety of novel ways. In particular, the development of relational database as a design feature has served to corrode traditional organizational access structures, such as alphabetization. In print format, the structure and composition of the material collected by the lexicographer determined the access path taken by the user: alphabetically organized headwords would be looked up alphabetically, the ordering of senses determined a sequence of search strategies to locate the sense sought, etc.
>
> Computerization has radically transformed these relationships. The output can now be specified by the user in a variety of ways, which are not necessarily determined by the internal organization of the dictionary or the structure of the input. For example, material may be accessed and retrieved in alphabetical order, in reverse alphabetical order, by chronology, by definition keywords, by grammatical function, or by a wide variety of different configurations of information categories, irrespective of the way they have been organized as input to the database. Thus it is the user who can stipulate the limits of the information sought, and retrieve that information according to a designated reference scheme, avoiding redundancies. The emphasis is less on following a predetermined pathway through the dictionary structure, more on navigating relationships across and within entries, via a choice of, often invisible, programmed links. (viii-ix)

Lexicographical research and dictionary compilation in the West have decisively and irreversibly been moving in the direction outlined above. Linguistic and lexicographic research is increasingly based on computer-aided language resource databases and entry databases. The *British National Corpus* consists of about 100,000,000 words, ten per cent of which are transcribed from natural spoken language, and the *Bank of English*, which is used for the COBUILD dictionary series, comprises in excess of 320,000,000 words, and is continually being extended. The Longman dictionaries have used computers extensively to produce other dictionaries, such as the *Longman Dictionary of*

Scientific Usage. The *Longman Lexicon of Contemporary English* was produced automatically from the computerized Longman database. The *Oxford Advanced Learner's Dictionary* is largely based on Oxford Corpus Collection and *British National Corpus*. So are several other dictionaries in English.

The need of the hour in the Tamil context is to recognize the overriding importance of dictionary research and dictionary making, commonly known as lexicographical theory and lexicographical practice. We must wake up to the fact that there is not even a single general lexical reference text for the Tamil language. The only one that we have is the *Tamil Lexicon* of the University of Madras compiled manually in the first three decades of the twentieth century. As the present evaluation has demonstrated, it stands deficient in multiple ways. Apart from its lexicographical inadequacies and editorial inconsistencies, its coverage of the lexical corpus of the Tamil language, classical as well as modern, is totally inadequate. This inadequacy can be gauged from the fact that there are at least 300 words in *Tolkāppiyam* alone which have not been included in the *Tamil Lexicon*, not to speak of the enormous body of words thrown open by the post-*Lexicon* intellectual advances and the newly emerged communicative realities. *The Greater Tamil Lexicon* (பெருஞ்சொல்லகராதி) project of the Tamil University does offer little cheer in this regard. Being compiled *manually* as a monolingual dictionary, it stands inadequate in a number of ways, the important among them being:

1. The collection, storage and analysis of citations are being done manually, without the use of computer technology, which may not be able to find all the instances of a word in a corpus and generate an exhaustive list of them.
2. It may not be able to identify the differences in word use either across registers or through time, which are essential in the making of a historical dictionary for a language that has an unbroken literary tradition of more than 2000 years possessing a variety of literary types and registers.
3. Its investigation of the distribution of word senses and uses and patterns of collocation and grammatical functions may be inadequate and imprecise.
4. Its word lists and sense identification processes as also its use of basic lexicographical conventions look defective in a number of words, viz.,

A single meaning of a polysemous word has multiple illustrative quotations even as the meaning remains unchanging, which militates against the norms and practice

of historical lexicography, as well as unnaturally increases the volume of the *Dictionary*. Examples:

அ² பெ. அழகு

பித்தி கத்து அவ் விதழ் (*நெடுநல்.* 40-41). அவ் விசும்பு (*கலித்.* 92-16). அந்நுண் மருங்குல் (*மணிமே.* 3, 12). பத்தர் அன்ன மெத்தென் அவ்வயிற்று (*பெருங்.* 1, 40, 270). அக்கோலங்காட்டி அளித்த என் ஆவியை (*கலைசைக்.* 37 உ.வே.சா. அடிக்குறிப்பு).

அரவம்¹ 1 பாம்பு

உரி களை அரவம் (*புறநா.* 260, 20). உருமும் சூரும் இரைதேர் அரவமும் (குறிஞ்சிப். 255). அருமணி ஐந்தலை ஆடரவம் வானத்து உரும் ஏற்றை அஞ்சி ஒளிக்கும் (*முத்தொள்.* .6). அரவம் அறாக்களம் (*ஆசாரக்.* 98). ஊரும் வரி அரவம் (*இயற். முதல் திருவந்.* 38). பூணற் பொறிகொள் அரவம் புன்சடை (*தேவா.* 1, 23, 3). கைமேல் இட்டு நின்று ஆடும் அரவம்பாடி (திருவாச. 9, 19). எலி எலாம் இப்படை அரவம்யான் (*கம்பரா.* 2, 12, 16). சீறாடரவம் முடித்த சடை . . . செழுஞ்சுடரே (*கருவைப் பதிற். அந். 2*).

This kind of citations runs throughout, for meaning after meaning, headword after headword, "to the point of saturation" (P. R. Subramanian, in Nachimuthu 17). The universally practised convention in citing quotations, as has been referred to earlier, is that they should illustrate

(i) First known appearance of the word,
(ii) The changes in the word's form, meaning and use,
(iii) Its collocation and idiomatic behaviour,
(iv) Its external etymology and internal derivation,
(v) Its morphological and syntactic features, and
(vi) Its stylistic and statistical characteristics.

(R. Merkin, in R. R. K. Hartmann 123).

Again, Sir James Murray in his Preface to Volume I of the *Oxford English Dictionary* writes:

> The aim of the Dictionary is . . . (1) to show with regard to each individual word when, how, in what shape, and with what signification, it became English; what development of form and meaning it has since received; which of its uses have in the course of time, become obsolete, and which still survive; what new uses

have since arisen . . . and when: (2) to illustrate these facts by a series of quotations.

Landau (156) speaks of the kinds of citation required for an informative - descriptive dictionary:

(i) New words and phrases
(ii) New meanings of existing words
(iii) Slangs, colloquialisms, taboo words, new trade or occupational jargon
(iv) Special or technical vocabulary
(v) Foreign words or phrases
(vi) Information on etymology, pronunciation and grammar
(vii) Information on spelling and form
(viii) National, regional and social varieties.

As such, the citation mode in the Dictionary of the Tamil University is illogical and unlexicographic. P. R. Subramanian's comment in this regard looks surprising: *Peruñcol Akarāti* "is rich on citations but poor on all other aspects" (Nachimuthu 17). So uninformed of the purpose and import of the total language dictionary of a classical tongue is the Dictionary team of the University that a prohibitively large number of citations have been taken from the untested and unauthenticated earlier dictionaries such as the *Nighantus* and the *Tamil Lexicon* of the University of Madras, in the latter of which we have several grave failings, as has been demonstrated in the present evaluation.

5. The presentation of homonyms of words as headword entries bristles with serious problems of both lexicographical theory and practice. First, a dictionary that purports to treat the lexicon of the language in the chronological order cannot have sense-based homonymous headwords as they are in this *Dictionary*. Even if this convention is accepted, it has been followed most unsystematically and haphazardly, giving one the impression that no semantic analyses of words, whatsoever, have preceded their treatment in this *Dictionary*. An example:

அமைதி[1]	1 தன்மை. 2 தகுதி. 3 மாட்சிமை
அமைதி[2]	1 நிறைவு. 2 மனநிறைவு
அமைதி[3]	அசைவின்மை
அமைதி[4]	தாழ்வு, பணிவு
அமைதி[5]	செய்கை

அமைதி[6]	1 காரணம். 2 (இலக்.) தவறாயினும் ஒரு காரணத்தால் அமைக்கை, வழுவமைக்கை
அமைதி[7]	பொருத்தம்
அமைதி[8]	(பொருந்தும்) நேரம், வேளை
அமைதி[9]	வரிசை, ஒழுங்கு

Surely, this distinction of homonyms has not been based on etymology. There does not seem to be a semantic criterion either. For how the sense of தகுதி in **அமைதி**[1] is so different from பொருத்தம் in **அமைதி**[7] that they are separated by 5 headwords in between is beyond one's comprehension. The criterion given in the front matter of the *Dictionary* that the choice of homonyms as headwords is dictated by distinctness of meaning (xix) has been followed in the dictionary text more in the breach than in practice. P. R. Subramanian, who had been associated with this Dictionary in its formative years, puts it tellingly: "The weakest (department of this *Dictionary* is) the treatment of polysemy and homonymy" (Nachimuthu 18).

6. The front matter of this *Greater Tamil Lexicon* claims that it intends to provide definitions and descriptive meanings of the headwords (xiii). "The definitions would be complete in all respects, and they would be expressed in simple words" (xxxii).

7. Contrarily, several of the senses given in this *Dictionary* are in the form of one word equivalents and synonyms. Titled a **பெருஞ்சொல்லகராதி**, it is lexicographically obliged to provide definitions, and it cannot afford to be a wordbook of equivalents. A few examples:

அக்காள்	தமக்கை
அக்குள்	கக்கம்
அகக்கருவி	உட்கருவி
அகப்பொருள்	அகவொழுக்கம்
அங்கதம்	1 வசைப்பாடல். 2 வசை
அங்கதச்செய்யுள்	வசைப்பாடல்
அங்கதப்பாட்டு	வசைப்பாடல்

Such senses, especially for literary genres and conceptual realities, are not only inadequate but they falsify the perspective and content of a general descriptive dictionary which the **பெருஞ்சொல் அகராதி** was intended to be.

Indeed, we come across a multiplicity of deficiencies and failings in the *Dictionary* of the Tamil University, and one is baffled to find that this work is the

product of the advice, scrutiny and editing of the cream of contemporary Tamil scholarship.

The several glossaries of technical terms compiled by the Tamil University are no better. We take just one such Glossary, viz., **வேளாண்மையியல் மண்ணியல் கலைச்சொற்கள்**. To begin with, the outer cover of the book says it is வேளாண்மையியல், மண்ணியல் கலைச்சொற்கள் and the title page calls it வேளாண்மையியல் மண்ணறிவியல். Its deficiencies are extremely large, which include the following:

pulley	கப்பி (78), கம்பி (167)
tractor	இழுவை (96), இழுவைப் பொறி (188)
drip irrigation	சொட்டுப்பாசனம் (30), சொட்டு நீர்ப்பாசனம் (124)
osmosis	உடமை, சவ்வூடு பரவல் (68), படலவூட்டுப்பரவல் (169)
pupae	பூச்சிக்கூடு (78) [Incomplete and misleading. It is the plural form of *pupa*, and plural forms are normally not given as headwords. And *pupa* more often denotes முட்டைப்புழு than முட்டைப்புழுக்கூடு, not பூச்சிக்கூடு]
peat	இலைமக்குமண், புல்கரி (71)
peats	புகைக்கரி (161) [How *peat* is different from *peats* and why there is புல்கரி in one place and புகைக்கரி in another place are not clear] Etc.

So much for the standardization of technical terms by the University. Lexicographically and conceptually, the user is in for several other difficulties:

- A number of terms keep repeating under agriculture and soil science, sometimes with the same equivalents and in other cases with different ones.
- There are two headwords, *disc* (28) and *disk* (29) with the former translated into வட்டு and the latter வட்டில்.
- The headword *dominant* has meanings in two grammatical forms, viz., ஆளுமை (n); மேலாங்கிய (adj.) (sic.)
- *Picottan* ஏற்றம் (73)

[picottah ?]

- pitch உட்சோறு (73)
  [pith ?]
- puterfaction அழுகல் (168)
  [putrefaction ?]
- plastics குழைமம், நெகழி (164)
  [Usually, dictionary headwords do not take plural forms]

With respect to the coverage of the subject too, some of the very basic terms such as *palaeontology* and *plate tectonics* are not included. Strangely, the term *plate,* which in the technical context is 'one of the very large pieces of rock that form the earth's surface and move slowly' (ALDCE 964) – (நகரும் பாறை அடுக்கு), is treated as a non-technical word and given the meaning of தகடு (164).

Here again, as is the case with the **பேரகராதி**, we have subject experts who look like the *who's who* of science in Tamil Nadu. There are as many as sixty-four eminent men and women who are responsible for the making of this *Dictionary*, and the errors in it, both conceptual and lexicographic, run into a forbiddingly large number. So is the case with the University's *Dictionary of Medical Terms* and several other technical terms dictionaries. It must also be remembered that the University has a Department of Lexicography which is academically charged with guiding and monitoring the lexicographical activities of that University.

The Anna University has brought out a dictionary of computer technical terms, titled **கணிப்பொறிக் கலைச்சொல் அகராதி** (1998). The front matter of the *Dictionary* claims that it is the fruit of the labour of a committee of twelve experts in computer technology and the Tamil language, who had monthly deliberations over a period of three years. It comprises over 4000 computer-related terms and their Tamil equivalents. Following are samples from this *Dictionary*. [The parenthetical information added here by this evaluator will show the incompatibility/remoteness of the TL equivalents in this *Dictionary*.]

capture (of data)	கவர்தல் (தரவு) [It means 'putting sth into a computer in a form that it can use' (OSLD)]
compile	தொகு

[It is 'to translate instructions from one computer language into another so that a particular computer can understand them' (ALDCE)]

export ஏற்றுமதி
[It denotes 'moving information from one program to another']

keyword முதன்மைச்சொல்
[It actually refers to 'a word or phrase that is used to give an instruction to a computer]

online உடன்நிகழ்
[It signifies 'controlled by or connected to a computer or to the internet']

operating system இயக்க அமைப்பு
[It refers to 'a computer program that organizes a number of other programs at the same time']

browser மேலோடி
[It means 'a computer program that lets you look at words and pictures from other computer systems by receiving information through telephone wires']

browsing மேலோட்டம்
[It is 'looking for and reading information on a computer']

clip board பிடிப்புப்பலகை
[It means 'a place where information from a computer file is stored temporarily until it is added to another file']

prompt தூண்டி
[It denotes 'a sign on a computer screen that shows that the computer has finished what it was doing and is ready for more instructions]

user-friendly பயனர் தோழமை
[It means 'easy to understand and use']

We have many more such equivalents in this *Dictionary* compiled by a premier university of science and technology in Tamil Nadu. Obviously, these equivalents in several instances are too literal to be technical, unexpressive, inappropriate, incomplete or misleading.

This *Dictionary* bristles with problems of lexicographical methodology too. Computers normally do alphabetization. But in this wordbook on computer terms, we have the breach of alphabetical order, as in

key bounce
key pad
. . . . .
keyboard

There are in this *Dictionary* a number of terms that are either redundant or too common to merit a place in a dictionary of this kind. Examples:

action	*borrow*
address	*clock*
alias	*decision*
appearance	*do until*
asterisk	*do while*
availability	*edge*
bias	*enable*
bore	*etc.*

There are also a number of superfluous compound words:

character உரு
character checking
character map
character printer
etc.

computer கணிப்பொறி
computer user
computer utility
computer word
computer revolution
etc.

bit பிட்டு, துணுக்கு
bit image
bit map
bit rate
bit test
etc.

We must also note the fact that there is a dangerous, widespread misconception among some people that dictionary-making is no more than assembling words in the alphabetical order along with their equivalents. Dr. Sami Shanmugam's *Glossary of Medical Terms* (1996), and the *Glossary of Administrative Terms - General* (Department of Tamil Development, 2000) typify the tendency of compiling wordbooks with scant regard for the norms and conventions of lexicography. At the extreme of this tendency is the *Glossary of Legal Administration* (Chennai, 2000), where we find headwords created by breaking idioms, like *camera, in* மறைவரங்கில்.

This survey is by no means an attempt at picking holes in the practice of lexicography in Tamil. Nor is it intended to seek to besmirch the reputation of the great minds in the field, such as the editor of the *Tamil Lexicon.* Dictionaries, whatever their failings, are 'achievements of the intellect and a few works of the intellect are more useful to so many people over a protracted period of time' (Landau 310), and "Dictionaries are like watches; the worst is better than none" (Dr Johnson). As has been stressed throughout this evaluation, dictionary-making is among the most fallible and nerve-racking of all academic pursuits. It is but natural that when one brings together massive volumes of diverse information and fits them into exacting and sometimes mutually incompatible slots (brevity and clarity of a definition, for example) of a dictionary entry, chances for omission and error are very real. In most cases, as Dr Johnson tellingly puts it, the lexicographer can only hope to escape reproach, while every other author may look for commendation and reward. The present evaluator has also been conscious of the central tenet of dictionary criticism that its primary aim is not the "discovery of faults but the distillation of a basis for discriminating large faults from small ones".

Notwithstanding, neither the dictionary maker nor its critic can afford to forget that a dictionary today has come to command so much of universal trust and authority and so much of popular reception that it imposes on us a responsibility to raise ourselves to this task. Surely, most of the mistakes that have been identified and described in this evaluation, particularly those in sense-

content, are serious enough to impair the utility and authority of the work in question. Informed knowledge and sustained training in the art and craft of lexicography, coupled with "a madness for much learning" and a religious commitment to the task would help one steer clear of most of these errors.

The need of the hour is institutional efforts at imparting planned, systematic training in both lexicographical theory and lexicographical practice, and inculcating a sense of professionalism in this overridingly important branch of scholarship. In a multilingual country like India, where most of our languages stand unequal to the lexical demands of modern sciences, bilingual dictionary-making should be an essential academic activity in our universities and other institutions of higher learning. Lexicographical endeavour can no longer be the domain of the "brilliant amateur, the self-deprecating dilettante with a love of words". In this age of technological revolution, and the advances in descriptive linguistic and lexicographical techniques, we can no longer rely on intuitive handiwork of the 'harmless drudge' (R.R.K. Hartmann and Gregory James xiii). The universities must offer regular courses in lexicography at the postgraduate level, and there must also be expert vocational training programmes in the theory and practice of dictionary-making and dictionary use. These courses and programmes must impart theoretical and practical training in semantics, sociolinguistics, corpus linguistics and computer technology as well as the history of the development of lexicographical traditions, and the principles of dictionary editing. There should also be dictionary research centres and associations coordinating and managing studies of and investigations into aspects of lexicographic theory and practice, as well as offering professional consultation services (Hartmann and Gregory James xiii).

The conclusion of this study will certainly be incomplete without a significant mention of the lexicographic insights embodied in *Tolkāppiyam*, the pre-Christian classic on linguistics and poetics in Tamil. It represents a synthesis, an intricate blend of the contemporary developments and trends in Tamil scholarship, an intrinsic component of which is lexicography. The *Uriyiyal* (qualifiers) section of 120 lexical terms apart, we have in this magnum opus about 100 aphoristic statements that are explicitly related to dictionary theory and practice. Besides, *Puṇariyal* (morphophonemic coalescence) *Tokaimarapu* (coalescence and compounding) and *Urupiyal* (case morphemes) sections of linguistic theory in this work can rewardingly be brought to bear on lexicographic theory. The following *nūṟpās*, for example, contribute to the theory of lexical meaning, and therefore to the definition of a dictionary headword.

All words are sense designators. (640)

The meaning and the form
Stand revealed through the word
So do the learned hold. (641)

The sense stands classified in two ways:
Direct signification and suggestive or implied sense. (642)

All these foregoing qualifiers
That are in vogue and use
Have their sense designations
In the contexts of words preceding and succeeding them,
And in relation to the words they define or inform;
They reveal their senses in accord with usage. (872)

Where the context warrants a meaning
Other than the one indicated above,
That must be taken in too. (873)

Look for meanings of meanings
And it ends in a search unending. (874)

Conveyed in terms explicit
The meanings mark no obscurity. (875)

The wit of the learner is the key
For the word to unlock its meaning. (876)
It is the context in connected speech
That determines the sense contiguity
Of words of apparent contradiction. (941)

There are cases in discourse
Where

The speaker's intention too
Points to the sense conveyed. (942)

Two terms that denote the same sense
Going together
Is not debarred. (943)

Usage is
What is in vogue and use
Among the literate,
From whom issue
The events of popular speech. (1584)

Compositions admit of
No violation of the conventions in vogue;
Use of diction tested through tradition
Should inform the usage therein. (1582)

Where deviations occur thereof [1582],
There entail variations in sense. (1583)

(Trans. V. Murugan. *Tolkāppiyam in English*)

Obviously, such of these conventions would go a long way in helping dictionary definition writers analyse literary citations and fix the precise contextual meanings of the given lexemes. More importantly, these codifications, which remain scattered in different sections of *Tolkāppiyam*, would make for a coherent theory of lexicography via lexical meaning when they are collected together and organized with an informed lexicographic perspective.

Further, an in-depth, judicious study of Tolkāppiyar's insights and formulations in comparison with the present-day advances in the field will add to the enrichment of universal lexicographic theories, besides constituting the distinct Tamil contribution to lexicography.

This apart, we need to comprehensively examine, in the Tamil context, the potential of lexicography as an aid to language learning, translation, literary education and linguistic studies.

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2 Pals Tamil e-Dictionary (Tamil – Tamil - English)

3 Oxford English – English – Tamil Dictionary (in print)

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